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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES, ADDRESSED TO YOUTH.

LECTURE III.

Perhaps it is not generally known to you, my young friends, that the authors of our Shorter Catechism have so constructed it as to be perfectly intelligible and perspicuous, without paying any attention to the questions. The answers, it appears, were not primarily formed as replies to the questions, but the questions were formed to lead the learner to the propositions contained in the answers. Omit all the questions, and you will find that your catechism contains a beautiful and lucid statement, in distinct propositions, of all the leading doctrines of revealed truth. This is now mentioned, because it is my intention in the present lecture, and in all that follow it, to recite the answers only, without any notice of the questions.

The second answer, or proposition, of our catechism is thus expressed.—

"The word of God, contained in the Scriptures of the Old and New Testaments, is the only rule to direct us, how we may glorify and enjoy him."

Divine revelation, as it is made known to us by language, is here called *the word of God;* and is said to be contained in *the Scriptures of the Old and New Testaments.*—The book which is formed by the record of this revelation is also, you know, commonly called *the Bible.* It may be of some use to consider, very briefly, the meaning, and the propriety, of these several terms and appellations.

The word *Bible*—derived from the Greek word, βιβλος (*Biblos*)—means *the book*, by way of eminence. There is great propriety in this appellation. We could do better without all the other books in the world, than without the Bible. It is from this alone that we are fully taught the nature of God, our duty to Him, the way of salvation through our Lord Jesus Christ,—the way to escape a state of endless future misery, and to secure a state of endless future happiness. What is all other knowledge, compared with this? But the Bible, in fact, teaches other knowledge of a highly important kind. It gives us the only rational account of the creation of the world which we inhabit; of the original formation and state of man; of the introduction of moral evil into the world; of the general deluge; and of the early history of mankind. As competent a judge as ever lived—Sir William Jones—wrote on a blank leaf of his Bible, the following character of this sacred book—"I have carefully and regularly perused these Holy Scriptures; and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have

been written." After such a testimony, from the first scholar of his age, if not of any age, one would suppose that, in the absence of better motives, *a regard to character*, would prevent any man who has a character to preserve or to acquire, from speaking contemptuously or slightingly of the Bible.

The contents of the Bible are called, in the answer before us, "the scriptures of the Old and New Testaments." The term *Scriptures* is synonymous with *Writings;* and they are called *the Scriptures*—that is, *the Writings*—by way of eminence: For the same reason that the whole volume, as we have just seen, is called the Bible, or the book.

The sacred writings which were penned before the coming of Christ, are called the Old Testament; those which were afterwards penned, by the apostles and evangelists, are called the New Testament—The reason of this may be shortly stated thus: The Hebrew word ברית (*Berith*) and the Greek word Διαθηκη (*Diathēkē*) signify, in each of those languages, both a covenant and a testament: and in some parts of the sacred writings, should be rendered by one of these English words, and in other parts by the other: So that there has been some difficulty, and some difference of opinion, in deciding which of these English words should be preferred, as the *general* representative, or interpretation, of the Hebrew or Greek word of which it is the translation. On the whole, the word *Testament* has been preferred, and probably with justice. Now observe, that after the sin of our first parents, by which they broke the covenant of works, under which they were in the state of innocence, it pleased God to form with them another covenant, called the covenant of grace. This was made in virtue of the undertaking of Christ, and particularly of his atonement, in which it was to be ratified by his blood. The Mosaick or Jewish dispensation, and the Christian dispensation, *both* refer—and you must be careful to remember it—to the covenant of grace, sealed with the blood of Christ. Neither of these dispensations was at all grounded on the first, or old covenant of works, which, being broken, could not be renewed. But inasmuch as the Patriarchal, and the Mosaick or Jewish dispensations, *looked forward* to the death of the *testator*, (as our Saviour is expressly called in the epistle to the Hebrews) for this reason, and for this only, all the communications from God to man which took place under those dispensations,—the inspired writings among the rest,—are called the old covenant, or the *Old Testament.* And for a like reason, all the divine communications and institutions which have been made *since* the death of Christ, under the gospel dispensation,—its inspired writings especially,—are called the new covenant, or *the New Testament.*

Thus, you perceive, the Bible consists of two testaments, each of which is an essential part of it; and therefore the language, which you sometimes hear, of *the Bible and the Testament*, is wholly incorrect—the Bible includes both Testaments.*

* The first time that the author remembers to have seen or heard the phrase—"The Bible and Testament," was in that wretched receptacle of vulgar blasphemy, Paine's "Age of Reason." Since then, however, he has observed its use, occasionally, both in oral and written speech. The reports of our Bible societies, in particular, frequently tell us that a certain number of copies of the *Bible*, and another certain number of copies of the *Testament*, have been printed or distributed within the year. It would surely be easy to add the word *whole* before Bible, and the word *new* before Testament.—Let not this be considered merely as minute criticism. It is by no means unimportant to preserve the idea fully in the popular mind, that there is no *Bible* which does not contain the *whole* of God's revealed will; and that although it may be both lawful and expedient to publish detached parts of the sacred volume, yet that all the parts are of equal authority; and that neither the Old Testament without the New, nor the New without the Old, but both conjointly, constitute the Scriptures of truth, the book of God,—the Bible.

The sacred writings are also called, in the answer before us, "the word of God." The propriety of this appellation may be shown from the language of sacred writ. We there read, that "all scripture is given by inspiration of God"—and "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Hence it appears that the scriptures are, with eminent propriety, called the *word of God;* because they are, in fact, the words which God himself addresses to men; although men were used as instruments to utter these words, in the languages in which the divine oracles are delivered to us. And it were well if this were so kept in mind, as that whenever we read the scriptures, or hear them read, we should recollect that the voice of God is then sounding in our ears. This would be to act, in a good measure, like those Thessalonians whom St. Paul commends—"For this cause also, (says he) thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it, not as the word of men, but as it is in truth, the word of God; which effectually worketh also, in you who believe."

Here it may be proper to remark, that the second Person of the ever blessed Trinity is, sometimes, in the New Testament, called, by way of emphasis, *the Word of God:*—because (says Parkhurst) "He hath always been the great *Revealer* to mankind of Jehovah's attributes and will; or because, as he himself speaketh, Matt. xi. 27, No one knoweth the Father save the Son, and he to whomsoever the Son will *reveal* Him." "The Divine Person (says Macknight) who has accomplished the salvation of mankind, is called *the Word*, and *the Word of God*, Rev. xix. 13, not only because God at first created, and still governs all things by Him, but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God, by his Son, discovers his gracious designs, in the fullest and clearest manner to men: All the various *manifestations* which he makes of *Himself* in the works of *creation*, *providence* and *redemption*, all the *revelations* he has been pleased to give of his *will*, are conveyed to us through Him; and therefore he is by way of eminence fitly styled The Word of God."

But though Christ, our Saviour, be the *living* word of God, and pre-eminently worthy of this appellation, as being the grand source and medium of all the divine communications made to intelligent beings, yet this is no reason why the communications made by his Spirit to holy men, and in their language announced to the world, should not also be styled the word of God. By them, as we have seen, the Spirit of God did speak: and we certainly ought to have no difficulty, and no hesitation, in calling what they spake, as recorded in the sacred writings, by the same appellation which is used freely and abundantly by themselves. The remainder of the time to which this discussion must be confined, would scarcely suffice, to recite to you all the passages in the sacred volume, in which parts of it are called the word of God, or the whole of it is so denominated, or represented. I shall repeat a few texts as specimens of a multitude of the same character. In the Old Testament we read that Samuel said to Saul—"Stand thou still a while, that I may show thee the word of God—The word of God came to Shemaiah—The word of God came to Nathan—Every word of God is pure—The word of our God shall stand for ever—Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word"—

In the New Testament, we find our Saviour charging the Scribes and Pharisees with "making the word of God of none effect by their traditions." We are told that "the word of God came unto John in the wilderness"—That the multitude press-

ed upon our Saviour "to hear the word of God"—That the seed, in a parable which he spake, was "the word of God." "My brethren (said he) are those which hear the word of God, and do it,"—And "blessed are they that hear the word of God and do it."—We are told that the apostles—"spake the word of God with all boldness"—that the "word of God increased in Jerusalem"—that "Samaria received the word of God"—that "the whole city came together to hear the word of God"—and that "faith cometh by hearing, and hearing by the word of God." Now, no one, it seems to me, can say that Jesus Christ is, in all these passages, referred to, as the word of God—without such a perversion of speech, and such a violation of the whole context, as must destroy the very use and import of language. Let none, then, have a scruple in calling the scriptures what they so frequently call themselves.

You have heard that the reason why the scriptures are called the word of God is, that they were given by divine inspiration—"holy men of God spake as they were moved by the Holy Ghost." To the nature and evidence of this divine inspiration I propose to call your attention distinctly, in the next lecture. The remainder of the present must be employed in saying something in answer to a previous inquiry, which it is natural to make—namely—whether the writings of the Old and New Testaments, *as we now have them*, may fairly be considered as containing a faithful record of what was originally the inspired word of God? Without pretending to enter fully into this subject, I will endeavour to give you a summary of the most important facts, and of other information, in relation to it.

There are, you know, some writings, mentioned and referred to in the Old Testament—such as, "The book of the wars of the Lord, the book of Jasher, the book of Nathan the prophet, the book of Gad the seer"—and several others, which have not come down to us. It is not certain, and I think not probable, that these books were ever considered by the ancient Jews, as of equal authority with those which have been preserved, and which are now acknowledged, both by Jews and Christians, as canonical scripture. Perhaps they were considered as good historical records, but not as possessing divine authority. This, however, is a doubtful point. But it is not doubtful, that since they have not been transmitted to us, they have not been judged by Him who has so wonderfully watched over the preservation of his revealed truth, to contain any thing important to be known in the church of Christ—From that church we cannot believe that her divine Head has permitted any information to be withheld, which her edification and comfort demand.

In regard to the books which compose what is called *The Apocrypha*, it may be sufficient to remark, that although the most of them appear to have been written by Jews, yet that none of them were written in the Hebrew language—that they were certainly written after the days of Malachi, with whom, according to the universal testimony of the Jews, the spirit of prophecy ceased—that they never have been acknowledged by the Jews as canonical scripture—that the writers of them do not themselves lay claim to inspiration—that they certainly contain some things which are fabulous and contradictory—that they are never quoted or referred to by the writers of the New Testament—that they are manifestly devoid of that majesty and simplicity in the composition, which characterize the prophetick and historical writings of the Old Testament—and that they were not received as canonical, in the first three centuries of the Christian church. Although, therefore, the Romish church receives these books as canonical, they are, as such, rejected by all Protestant churches. The church of England directs them to be read "for example of life and instruction of manners;" but other

reformed churches regard them merely as they regard other human compositions—as containing some true history and some excellent maxims of wisdom, but still mingled with much error and imperfection.

There seems to be satisfactory evidence that the canon of the Old Testament was settled by Ezra, down to his time, about 450 years before Christ. Ezra was himself an inspired writer; and therefore may be considered as giving authenticity to the whole which he reviewed. He probably added the last chapter of Deuteronomy; in which, if it were supposed to be written by Moses, he would be exhibited as giving an account of his own death and burial. Several other additions, in the opinion of the learned Dean Prideaux, were made by Ezra, which infidel writers have cavilled at, as affording ground for charging the Bible with forgeries and falsehoods. But if these additions—very useful to give us some important information—were made under the same infallible guidance with which the other parts of the sacred volume were written, and by a confessedly inspired writer, you perceive that this charge is utterly futile and groundless.

The books of Chronicles, Ezra, Nehemiah, Esther and Malachi, were probably placed in the sacred canon, by Simon the Just, the last of the men, of what has been denominated the great Synagogue.*

The Jews, it is known, have ever been, in the highest degree, jealous of their sacred writings. They counted the words, and even the letters, of which these writings consisted, that they might be able to know with certainty that nothing had been added to, or subtracted from them. There is indeed, I think, some reason to believe, that since the time of our Saviour, they have attempted to corrupt a few passages, which went to prove most plainly that Jesus was the Christ. But the attempt was made too late to be fully successful. They could not corrupt all the copies. And even if they could, the whole of their sacred books had, before this time, been faithfully translated into other languages. The first version, that of the Septuagint,—so called from its being supposed to be the work of seventy-two Jews,—was made into Greek, a considerable time before the coming of Christ; and is that which is generally quoted by our Lord and his apostles, in the New Testament.

The New Testament, you are aware, was written in Greek. Some think that Matthew was written in Syro-Chaldaick, the language of the Jews in the time of Christ, and for their particular benefit. This, however, is questionable. It seems most probable, that the whole of this part of the Bible, was originally penned in the Greek language,—then the most universally known of any in the world, and into which, as you have heard, the Old Testament had already been translated, and with such fidelity as to have been quoted, and thereby sanctioned by our Lord himself. If the gospel of Matthew was first written in the Jews' language, it might also, in the time of the apostles, have been rendered into Greek.

It seems probable that before the death of the apostle John, who lived till about the commencement

* "What the Jews called the great Synagogue, were a number of elders amounting to 120, who succeeding, some after others, in a continued series, from the return of the Jews again into Judea after the Babylonish captivity, to the time of Simon the Just, laboured in the restoring of the Jewish church and state in that country; in order whereunto the holy scriptures being the rule they were to go by, their chief care and study was to make a true collection of those scriptures, and publish them accurately to the people. Ezra, and the men of the great Synagogue that lived in his time, completed this work as far as I have said. And as to what remained farther to be done in it, where can we better place the performing of it, and the ending and finishing of the whole thereby, than in that time, where those men of the great Synagogue ended that were employed therein, that is, in the time of Simon the Just, who was the last of them?"—*Prideaux's Con.* vol. i. pages 573, 574.

of the second century, the most of the scriptures were translated into the Latin, if not also into the Syriack tongue. The Syrians of India, it appears, still maintain that *their* New Testament is not a translation, but a copy of the original. In this there is reason to believe they err; but their translation, it is certain, was made very early,—as well as the Ethiopick, Armenian, and several others. Now, if there had ever been a wish to corrupt the New Testament,—which it does not appear that there was in the two first centuries, except by a few hereticks,—the thing could not be done; because copies had been so multiplied, and faithful translations so fully made, that the true reading could be easily ascertained.

(*To be continued.*)

REMARKS ON THE ATONEMENT, WITH SPECIAL REFERENCE TO ITS EXTENT.

(*Continued from p.* 310.)

3. A third scriptural representation, which will lead us to the same conclusion as that already formed on this subject, is the *nature* of the atonement.

We have already seen, that the *design* of God in giving his Son, was the eternal salvation of those for whom he was given; and the atonement itself, or in other words, the obedience and sufferings of Christ, being a means to the accomplishment of that end, must include every requisite to such an accomplishment. Sin in itself merits punishment from the essentially just God. In *itself*, and in the divine justice, are found the principal reasons for its punishment; its "*wages* is death." Many persons, indeed, tell us, that the only reason why God punishes sin is a regard to the good of the universe, but this is to deny its inherent demerit altogether. If I do not *deserve* death, it is an unheard of justice which would deprive me of life for the public good. Suppose that there had been but one creature in the universe, and that this creature had sinned: ought he not to be punished? Without the shedding of blood his sin could never have been remitted; though in this case there were no publick to be infected by his example, or deterred by his sufferings. Suppose, farther, that *all* were sinners, their *own* good certainly would not be consulted in punishing them to all eternity; and if not their own good, how could the publick good be consulted, since by the supposition they themselves constitute the whole; and of course there would be none to be benefited by their punishment. Yet would they equally merit it in this case as though there were millions to be benefited by it, and would as certainly undergo it, unless help were laid upon One mighty to save. Indeed, if there be nothing in sin *itself* which draws down upon the offender the vengeance of Almighty God, it is difficult to see how the example could be so dangerous.—We are not here fighting against the wind. Many of our modern divines, who on other points speak in "the Jews' language," here speak half "in the speech of Ashdod." Neh. xiii. 24. Correct opinion here is radically important in the present argument. If the reason for punishing sin be merely a regard to the good of the universe, its punishment may be modified so as to answer that purpose. If any punishment short of the original demands of the law may be admitted, then no punishment at all is required as a matter of *justice:*—for the same will which dispensed with plenary satisfaction, might, with the same propriety, dispense with punishment altogether. Thus the justice of God is wholly relinquished; for *justice* and *benevolence* are entirely distinct attributes. Sin therefore *deserves* punishment, independently of any reference to the publick good, or to the reformation of the individual offender; and if it deserves punishment, a just God will render to every one their *due;* and giving to every one a just recompense of reward, will undoubtedly award to the workers of iniquity, tribulation and

anguish. If the sinner could possibly sustain all the penalty affixed to his crimes, he would then be released as a matter of right: and if a substitute be accepted in his stead, who fully discharges all his obligations, his release must be equally equitable in this case as in the former. If we admit the propriety of substitution, it must be evident that if the substitute bare the very penalty to which the other was liable, justice has no farther claims. Nor does it at all alter the matter to suppose, as many do, that the imputation is mediate, i. e. not an imputation to the substitute of the *crime*, but merely an infliction on him of the *consequences*—for if the consequences of our sins be inflicted on our surety, it is wholly inequitable that they should be reinflicted on us likewise.

That Christ died for us—in our stead—as our substitute—none can deny, but those who have denied the faith, and are not much better than infidels. "For scarcely for a righteous man would one die, yet peradventure for a good man some would even dare to die." Rom. v. 7. Here is as evident substitution as can be expressed in words, and in the same sentence the very same form of words is used in reference to Christ.—"But God commendeth his love to us, in that while we were yet sinners Christ died for us," verse 8. Indeed every word and every modification of words by which substitution could possibly be signified, are used in reference to this great transaction. υπερ, αντι, δια, περι, "For Christ also hath once suffered, (for what? As a great governmental transaction? nay but) for *sins;* (for his own? no) the *just* for the *unjust* (and for what purpose?) that he might bring us to God." 1 Pet. iii. 18. A transfer of character is indeed an impossibility, and is not necessary to the doctrince of substitution or imputation, nor even consistent with it. If my character were transferred to my substitute, I should then have no moral obliquity to account for, nor would my substitute atone for my sins, but for his own; and of course could transfer no righteousness to me. Christ was then our *substitute.* As our substitute he would naturally answer for us, whenever claims were preferred against us. Sin utterly prohibited our salvation—and he is "the Lamb of God who *taketh away* the sins of the world.—But now hath he appeared in the end of the world, to *put away* sin by the sacrifice of himself." Heb. ix. 26.

Our opponents, indeed, tell us, that the death of Christ was a mere governmental act, an exhibition of the displeasure of God against sin. But this is all gratuitous, and contrary to every representation of scripture. Suppose it were so, would it not exhibit the displeasure of God against sin, as much to angels and to devils, as to men? Consequently Christ would be no more the Saviour of men than of devils. Besides, how would it be an exhibition of displeasure against sin to punish a being who had no sin either personal or imputed? If the sins of men have not been *punished;* if the law of God has been *lowered,* or rather has *relinquished* its demands altogether; if the threatening has never been executed—wherein is the displeasure manifested against sin? But if God gave his own Son to be our substitute, and did not spare even *Him,* and did not lessen even towards *Him* the demands of his law, this indeed would be a bright display of the evil nature of sin.

The ground of the punishment of sin is the essential justice of God, and the evil nature of sin itself. If that which produces the greatest public good is just, then is sin itself just; for who will dare to say, that every sin will not ultimately be made to promote the greatest good. *Injustice,* therefore, is justice: it tends to the greatest public good, and yet it is proper to punish a just person, viz. one whose actions shall terminate in the highest degree of good. This sentiment, however, has been sufficiently refuted already. If then,

the reason of the punishment of sin be as above stated, it will follow, that it must be punished to the full extent of its demerit. The law of God knows not how to pity, or to relax in the least its terms. It must not be dispensed with but fulfilled. The debtor to it cannot be released until he can exclaim, "it is finished." Hence the Lord Jesus Christ, as our substitute, underwent an equivalent to that very penalty to which we were liable. We are told, indeed, that we know not in what light the sacrifice of Christ is viewed by the great Lawgiver. But do we not know what God himself has explicitly revealed to us? The law pronounced upon us its dreadful curse—"Christ hath redeemed us from the curse of the law, (how? by an act of sovereignty, or gratuitous remission? no but) being made a curse for us." Gal. iii. 13. Are we not told in what light it is viewed? It was inflicted as *the very penalty* which was pronounced upon *us*. All those, therefore, for whom he was made a curse are *redeemed* from the curse: and if he was made a curse for all, the curse must be removed from all, and they can never come into condemnation. Hence the challenge is put in behalf of those for whom a substitute has been provided. "Who is he that condemneth? It is Christ that died;" Rom. viii. 34—fully and positively asserting, that if Christ hath died for them, they never can come into condemnation. "Who shall lay any thing to the charge of God's elect? For Him who knew no sin he hath made to be sin for us (υπερ ημων in our stead) that we might be made the righteousness of God in him." 2 Cor. v. 21. Hence he blotted out the hand writing which was against us; he *magnified* the law. He was a προσφορα, a θυσια. He bare *our* sins in his own body on the tree. The Lord hath laid on him the iniquity of us all. He was *wounded* for our transgressions, he was *bruised* for our iniquities, the *chastisement* of our peace was upon him, and by his *stripes* we are healed. Is there no *punishment* in all this?

If then our substitute answered all claims against us, we might expect to hear the joyful news of release. Exactly in accordance with this we read, that this atonement was a λυτρον, an αντιλυτρον, a λατρωσις, a τιμη, an οσμη ευωδιας—that the Lord was well pleased for his righteousness sake—deliver him from going down into the pit, I have found a ransom. Job. xxxiii. 24. Those also, as might be expected, for whom this atonement was offered, are said to be ransomed. To buy, implies subsequent possession, and, we are "bought with a price."

We know that these expressions are all represented as figurative; and many persons seem to think, that if they can once step into a figure they are safe enough. This is their last resource.—Here they *hide*. Figures, however, are not intended to obscure a passage. They are used to convey meaning, definite meaning, and to convey it more distinctly; and that meaning must be attached to them which seems applicable to the subject in hand. It is strange indeed if the apostles have used them so frequently without intending to convey meaning by them, and *that* meaning which is usually attached to such figures.

If it be declared to me, that I shall *bear* my sins, the expression, though figurative, is perfectly intelligible, i. e. that I shall suffer for my sins: and if it be further declared that my surety shall bear my sins, ὑπερ ἐμου, in my stead, the expression is still confessedly figurative, but equally intelligible as in the former case, viz. that my surety shall suffer for my sins, or in my stead.

Were we to hear that a certain person *ransomed* his friend by dying for him, we should consider the expression as figurative—that he did not, in a pecuniary way, *buy* the release of his friend, but that the ransom was effected by dying in the room of his friend. Supposing it

proper, in human government, to accept a substitute, the acceptance would be a matter entirely of grace; but the substitute being accepted and the ransom paid, we should look upon it as an act of injustice to re-exact the payment by the death of the original offender. Here, however, it ought to be strictly kept in view, that the non-remittance would be a matter of injustice, *not to the original offender*, but to his substitute, who had ransomed him from death. The word *ransomed* is here confessedly figurative, and yet perfectly intelligible: and why, I ask, when Christ is said to have *ransomed* his people, must the expression be interpreted in an entirely different manner? The procurement and acceptance of Christ as our substitute was entirely a matter of grace, but he being accepted and having *ransomed* his people, *justice*, not to those for whom this ransom was paid, but to him who paid it, demands the release of the persons ransomed. And as has been frequently intimated already, and shall be more fully proved hereafter, all those who are thus ransomed will be ultimately released. If God be just in justifying the believer, to do the directly opposite, to condemn the believer, must be unjust.—To say that any specifick act and its opposite are both just, is as absurd as to say that light is darkness, and darkness light. If, as our opponents say, justification is merely a declaration on the part of God, that they *may* be saved in consistency with his attributes, then according to them it may be affirmed of all men; but according to scripture, "whom he *justified* them he also glorified."

Nor is the preceding representation at all inconsistent with pardon. If God *promise* a blessing, his *truth* obligates to its fulfilment, and yet the bestowment is equally gratuitous as though it were given without such a promise; so if his justice is obligated to give the Redeemer of the travail of his soul, his grace is as much manifested as though justice did not at all intervene. It is even more so, because he not only removes the curse from us, but effects it at an immense price, by making his own son a *curse* for us. He provides for the sinner a ransom, and accepts of it, at its presentation, by the sinner. "That which Christ laid down his life for he merited, and what he merited, is due to those for whom he merited it."* Thus too thought the Apostle Paul, or rather thus the Holy Spirit informs us—"In whom we have redemption through his blood, the remission of sin according to the riches of his grace." Eph. i. 7. If his blood merited that forgiveness, then it is not inconsistent with it, but if it was not meritorious of pardon, how is the procurement of pardon through his blood? It was "to declare his *righteousness* in the *remission* of sins, that God might be *just* and yet the *justifier* of him that believeth.—He is faithful (to his promise) and just (with respect to his Son) to forgive us our sins."

Nor does this prove that we were justified at the death of Christ; but only that our justification was then ensured. Every thing in its order. The sinner cannot be justified or declared righteous until he is righteous, and this is not till he by faith presents "the Lord our righteousness." Nevertheless the foundation of God standeth sure—so that by two immutable things in which it is impossible for God to lie, they have strong consolation who have fled for refuge to the hope set before them in the gospel. Who, therefore, shall lay any thing to the charge of God's elect? Who is he that condemneth? It is *Christ* that died.

(*To be concluded in our next.*)

DISSERTATION ON THE GENUINENESS OF THE NEW TESTAMENT.

(*Concluded from p.* 303.)

We have hitherto considered the internal evidence for the genuineness of the New Testament; and have

* Coles.

proceeded, principally, on the facts that we have these books in the church;—that we are acquainted with the state of the world at the time when we have supposed they were written;—and that such persons as Christ and his apostles lived and propagated their doctrines throughout a large portion of the world. Now, where we find a book existing in the world, and received as authoritative, there is a presumption that it is genuine. This presumption is increased, if it is on religious subjects,—if it corresponds with the character of the times when it professes to have been written;—and it amounts almost to demonstration, when we find a large number of copies of this same book, with only some immaterial differences, diffused among different nations, having no connexion with each other—translated into different languages, and received in each with the same veneration. There is the presumption that a man will oftener speak the truth than falsehood;*—the fact that amidst the multiplicity of books that have travelled down to us, scarcely any have been found to be spurious;—and the certainty that no sect or body of men will receive a book as genuine, and transmit it to posterity, when they know it to be spurious.

We are now prepared to examine the external evidences for the genuineness of the New Testament; and if no weight should be found to be due to what has already been observed, to inquire what has been said of this book by the enemies of the church;—by its pretended friends;—and by its real friends;—and to examine the credit due to each. And,

I. With regard to the testimonies of its enemies—the Heathen and the Jews. The testimony of an enemy is supposed to be peculiarly valuable, because it is thought to be impartial: though in my mind, it is not entitled to as much credit, as that of a friend, converted by the stubbornness of argument from habits of established prejudice; yet it is a species of evidence, which, on all occasions connected with religious subjects, the infidel is found unreasonably to prefer. Its value lies in this, that an acute and discriminating enemy cannot be supposed to have yielded a point, without careful and thorough investigation;—and that therefore the very act of yielding it, supposes that sophistry, and prejudice, and fair reasoning are not sufficient to invalidate its truth. An enemy to Christianity is moreover supposed to be free from the credulity, and weakness, and superstition, and bigotry, which seem to consider the defence of these books as essential to salvation; and to bring to the investigation the same noble and expanded views, and liberality of mind, which distinguish freethinkers themselves.

The most able and distinguished enemies, which have ever vented their malice against the Christian religion, were Celsus, Porphyry, and Julian, in the second, third, and fourth centuries. The evidence from the testimony of these men, is precisely of the same nature; and if adduced separately, would be only a repetition of the same kind of proof. The few remarks, which I shall make upon it will be confined to Porphyry.

It is universally admitted that this man was one of the most able and distinguished opposers, which the church has ever known. He brought to his attack upon the Christian religion, the results of a strong and vigorous understanding, richly stored and embued with all the varieties of learning which could be derived from a long and intimate acquaintance with History and Philosophy. He was not a stranger to the Christian religion:—he had been educated among the Ebionites, a sect which received only the Gospel of St. Matthew, as genuine, and he had doubtless learned the reasons which led them to reject the remainder of the New Testament. He was intimate with Christians of other nations:—had resided at Tyre, Sicily, and

* Chalmer's Evidences.

Rome, and was doubtless familiar, with the writings and opinions of the various heretics of the age. Yet with all his virulence against Christianity —with all his opportunities of accurate information;—and with all his skill as an acute disputant, he never once, as far as can now be determined, called in question the genuineness of the books, to which his adversaries so constantly appealed. He followed on all occasions, the example which Celsus had set him, and which Julian afterwards followed, of referring to these books, as being written by the apostles, and containing an accurate account of the truths and doctrines of Christianity. He even goes so far as to quote several passages from Matthew and Mark,* with the express design of upbraiding their ignorance, and of showing that they were totally unacquainted with the true nature of quoting ancient writings. In the few fragments of his writings, which have been rescued from the ravages of pious but ill-directed zeal, there is express mention made of the Gospels of Matthew, Mark, and John, the Acts of the Apostles, and the Epistle to the Galatians†—a reference which would have been sufficient forever to establish the genuineness of a work ascribed to Cicero or Virgil. This testimony is the more remarkable, as he expressly denied the genuineness of the book of Daniel, which shows conclusively, that he was ready to pronounce all the other books spurious, could it have been done without a violation of the established laws of criticism. Now here is testimony precisely of such a nature as the infidel demands. On what principle was it, that these sagacious critics admitted the genuineness of these books? And what new mode of reasoning has the modern infidel invented, to prove them a forgery? Have facts been discovered, in this period of the world, which were not known to these men who lived immediately after the books in question had been written? Or does the infidel maintain that more acute and virtuous modern critics have been found, and better stored with the requisite kind of learning, than were these ancient ones, to teach the world the instructive lesson, that the more remote from the time in which a book was written, and the fewer the *data* by which its authenticity is to be tried, the greater are the chances of detection? The most effectual blow which Porphyry could have struck, would have been to have proved these books to be spurious. It would at once have unsettled the whole foundation of the Christian's belief, and left him without even the possibility of defending its divine origin: and we have a right to call upon the infidel, before he rejects the New Testament, to account for this strange fact, in the history of religious controversy—that an able adversary should neglect the most effectual means, if they were in his power, of forever silencing his opponent.*

II. The testimony of heretics. This is a species of evidence of the same nature as the former. It is the testimony of an adversary—skilful, and vigilant, and possessed of every advantage of knowing the precise state of the controversy—and therefore free from the charge of partiality. It was the practice of the heretics of the first centuries, to charge their adversaries with corrupting the sacred text, and of interpolating passages to prove their doctrines; but it never occurred to them to deny that these books were written by the apostles. A heretic might deny that the apostles were infallible teachers; or that the integrity of the text had been preserved; but these very denials prove that he considered the books which his opponents adduced as authority, as, on the whole, the genuine work of the apostles. Whoever in the present day maintains that 1 John v. 7. is an interpolation, presupposes that the remainder of

* Mark xiii. 35. Mark i. 27.

† Lardner's Jewish and Heathen Tes. vol. iii. ch. 37.

* Marsh's Michaelis, Lard. Jew. and Hea. Tes. Dodd. Lec. vol. i. p. 148, &c.

the epistle is genuine.* A man who erases, or alters a particular passage in a book, to accommodate it to his own opinions, tacitly acknowledges the part which he spares to be authoritative. These heretics arose in the primitive ages of the church;—it will not be denied by our opponents, that many of them possessed talents, and acuteness, and learning;—and that they must have possessed all the means which we can now hope to possess, to prove that these books were spurious: and in many instances which might be adduced, a denial of their authenticity would have been the only effectual means of silencing their opponents: and it cannot be supposed that they would have been so short sighted, as to overlook the most conclusive argument which they could have adduced.

The value of this testimony, as indeed of most on this subject, depends upon an induction of particulars. A very ample list of quotations has been adduced by Lardner. As an *illustration* of the argument, I shall produce a few instances, for which I am indebted to Michaelis, in his "Introduction to the New Testament."

The Ebionites, a sect of the first century, adopted only the Gospel of St. Matthew; which, nevertheless, they had corrupted with various curtailments and interpolations. They rejected the authority of Paul, because they considered him as an apostate; and because, as they pretended, his epistles contradicted the ceremonial law. Eusebius† says that, "they rejected all his epistles, and called him an apostate because he departed from the Levitical law." Now, if these heretics so early denied the authority of Paul, there can be little doubt, that in their time these epistles were known, and received by the church as canonical.

Cerinthus, a contemporary of St. John, defended the necessity of circumcision, and because St. Paul in his epistles, delivered a contrary doctrine, he, with his followers, denied him to be a divine apostle. It follows also from this fact, that in his time these epistles were known, and were admitted by him and the church to be genuine. The Gospel of St. Matthew, somewhat mutilated, was received by them, because, in this state, it contained nothing contrary to their tenets. It was therefore known and acknowledged to have been written by him.

Marcion, an excommunicated heretic of the second century, and who would, therefore, not have been wanting in motives to have proved the spuriousness of these books by the authority of which he had been condemned, or means to ascertain the fact if they had been a forgery, could find no evidence of their spuriousness in the various parts of the world in which he travelled; and was therefore obliged to resort to other means to answer his purposes. Four of the books of the New Testament he said were not books for Christians, but for Jews: of the remainder, he published a revised edition of eleven, for the use of his disciples, after having altered and corrupted many passages. The inference from this fact is, that between the years 126 and 160, in all the countries between Sinope and Rome, no evidence could be found that these books were a forgery, and had been imposed upon the world after the death of the apostles—who died, it must be remembered, between the years 69 and 100.*

This testimony might be multiplied: I have adduced these examples merely as illustrations of the nature of the argument. We are not contending for the correctness of the opinions of these heretics:—neither has their correctness, or incorrectness, any connexion with the question now before us. Their testimony is the evidence for a simple fact;—that the books which we now have, had then an existence, and

* Michaelis, Intro.

† His. Eccl. Lib. iii. cap. xxvii.

* Marsh's Michaelis, vol. i. p. 35—39.

were appealed to as binding in their decisions, by their enemies,—that is by the whole orthodox church. It was a fact also, which they had the best opportunity of determining, and which their whole interest was engaged to disprove. Until, therefore, the infidel objects to the nature of this evidence,—and I am ignorant on what grounds it ever has been or can be done—the conclusion is inevitable, from the evidence of the heretics alone, that in the first and second centuries, the books for which we are now contending, were received by all the world, as the genuine work of the apostles, and as authoritative.

III. I have already dwelt too long on these topics, to be permitted to enter into detail, in the third kind of argument which I proposed to consider,—the testimony of the church. This is indeed the strong fortress of the Christian argument. Though all the outworks which I have been endeavouring to defend were demolished, the Christian might still retreat behind this unscaled barrier, and bid defiance to the most vigorous assaults of his enemies. We have been combating the infidel by his own weapons:—by an armour which he acknowledges to be lawful; he must now excuse us, if we attempt to show that the Christian is not dependent on him for the choice of his weapons; but that he is authorized to use a more direct mode of deciding the controversy—the testimony of the friends of his holy faith.

Formal charges, and formal refutations are not brought against this kind of evidence. We judge that, in the estimation of the infidel, it is inadmissible, only from the fact, that when adduced, it fails to produce conviction on his mind; and that he admits the genuineness of other books, upon evidence of precisely the same nature, though much inferior in quantity, while he rejects these. He never asks, for example, in inquiring into the genuineness of the works of Pliny or Seneca, whether the testimony be that of a friend or of an enemy;—or if he does ask, it is only to give the preference to the friend. But when we adduce the testimony of the friends of Christianity, in proving the authenticity of the sacred scriptures—men who never give evidence of greater dishonesty than the accredited testimonials brought in favour of heathen authors, and who are admissible on any other subject—we are met with a sneer, and are told that these men are *interested*, and therefore *partial*.—We ascertain this, from the little effect their testimony has on his mind. But, let us ask the infidel, how it came to pass that these men were interested? Were they born prejudiced and interested? Or were they Pagans by birth, and educated in a system of opinions directly hostile to Christianity? If so, how were they converted but by an irresistible force of truth? If our opponents can show, that they became prejudiced in favour of the genuineness of these books, in any other way than by the stubbornness of *facts*, his objections will have at least an appearance of plausibility; if not, we contend that the very circumstance of their being interested is an unanswerable argument for the genuineness of these books. It is not true that religionists are credulous in receiving forged books as genuine. From the very constitution of our nature, and from facts of which the world is full, we know, that an acute and inquisitive mind will not consent to be shackled, by rites and ceremonies and the restraints of all the corrupt excesses of the passions and the heart, on the authority of written laws which cannot be shown to be genuine. Let it be shown then, how it happened that the fathers who lived so near the times of the apostles, and who had, therefore, better opportunities of examining the genuineness of these books, than any man whose testimony can now be adduced for the writings of Cicero had—or than we can now hope possibly to have—consented to

risk their eternal interest, and to expose themselves to immediate persecution and death, on the authority of a book which was manifestly spurious.

We might naturally expect that the testimony of the fathers on this subject, would be ample. Indeed, where else should we naturally look for satisfactory information? Would it be among its enemies? Would a man in inquiring into the genuineness of the codes and pandects and institutes of Justinian, naturally inquire what the Normans and Huns have said about them? or would he seek for information among a few rebellious and condemned criminals?

The testimony is therefore admissible. Let us see, in a few words, what it amounts to. A full view of it can be seen only in Lardner.

Barnabas, Clement, Ignatius, Polycarp, Papias, and perhaps Hermas, all of whom lived and wrote before the death of the Apostle John, have left frequent reference to the words of our Saviour and his apostles, and a number of quotations precisely as we have them in the New Testament.*

Justin Martyr, in the beginning of the second century, according to Jones,† has quoted the New Testament, "above two hundred times;" and although, says Dr. Paley,‡ "from his quotations we might extract almost a complete life of Christ, there are but two or three which are not found in the present canon." From him we learn that the gospels were solemnly read and expounded in the churches, as the Old Testament was by the Jews; and from what he says on this subject, it may be gathered that this was the practice of all the churches with which he was acquainted.§ The epistles of Diognetus, Dionysius of Corinth, Tatian, Hegissippus, Milito, the epistle of the churches of Vienna and Lyons, Irenæus, Athenagoras, Miltiades, Theophilus, Pantaemes, all in the second century,* contain numerous and express allusions to, and quotations from the New Testament, without once calling in question its genuineness, but receiving it as authoritative, in questions of doctrine and practice. It is unnecessary to pursue the testimony farther; these writers contain all that we have left of the second century; and not one of them has omitted either directly or indirectly, to quote the various books of the New Testament.

These quotations are multiplied in the third and succeeding ages, and the references to them are more frequent—the reason of which probably is, that they became more generally known, and more widely disseminated. These men, whom we have referred to, lived in different centuries; wrote in different languages; and were acquainted with the spurious books which were already intruded into the church. Yet we *seldom* find them quoting these latter books, without making a distinction between them, and those which they considered genuine, and without evident marks of disapprobation. I shall sum up the evidence on this head in the words of Dr. Lardner,† when speaking of Tertullian, who lived in the latter part of the second and the beginning of the third century, he says, "there are more and larger quotations, of the small volume of the New Testament in this one Christian author, than there are of all the works of Cicero, in writers of all characters, for several ages."

During the first centuries, many commentaries were written upon the various books of the New Testament, and harmonies formed of the gospels. Tatian, Paulaneus, and Clement of Alexandria, and a few others in the second century; and Julian Africanus, Ammianus, Dionysius of Alexandria, Victorin, Lucian, and especially Origen, in the third century, have each of them left harmonies, or com-

* Lardner Cred.—Paley's Evidences.
† Jones's new and full method.
‡ "Evidences."
§ Lardner, Part II. vol. i. p. 287.

* Lardner.
† Vol. II. p. 647.

ments, on various parts of the New Testament. These facts show the high estimation in which these books were held; and their high antiquity. There is nothing in them, as books of taste or works of genius, which would lead men at this time to comment upon them, much less to lead men in different parts of the world, and possessing no other interest in common but what they derived from these books, to attempt to unfold their meaning, and harmonize their accounts. It proves likewise, that even at that time they were considered ancient. Men do not write commentaries upon productions of their own age, and while the authors are living; it is only when the facts that tend to illustrate an author, have become obscure, or nearly forgotten, that they are collected and appended to the text.*

Versions of the New Testament were early made. One of the most ancient, and the only one which I shall mention, was the Syriac. Syriac, was the language of Judea: and it is therefore probable that a version of the New Testament into that language, would be early made. Accordingly we find now in the east, a Syriac version, containing all the books of the ομολογουμενα, and claiming pretensions of a very high antiquity. I refer particularly to the Syrian churches in Asia, which separated from the church at Antioch, in the third century.† These churches, since that time, until within a few years, have been entirely unknown to the churches of the west, and have had of course no communication with them. This version, therefore, must have been made during the three first centuries. If it was made during that time, it is in itself irrefragable proof that at this time the New Testament was known, and received by the church as genuine.‡

Let us now suppose, for a moment, as an anonymous Italian, in a letter to Le Clerc* and Bolinbroke,† has done, that these books were forged in the fifth century: and inquire whether any one person, or any *four* persons, as they suppose, were competent to the task. These writers—who must have been extensively acquainted with Hebrew and profane literature—are charged with the enormous task of writing the New Testament in its variety of style; of altering and falsifying the testimonies of Josephus and Suetonius; of forging all the voluminous writings and commentaries of the fathers; and of making the world believe that they were genuine. Nor is this all: they must have invented the numerous testimonies and writings of the heretics of the three first centuries; and have possessed the wonderful faculty of turning their own works into ridicule; and of adding to the mass of labour, the composition of the works of Celsus, Porphyry and Julian. When infidels can produce men adequate to such a task, it will be time enough to give this supposition a serious refutation.

A number of the objections which might be urged, have already been *collaterally* answered, in the course of this essay. I shall mention one more, and as it comes from a writer in the third century, it is entitled to more consideration, and affects the argument more, than many objections of the same nature in modern times. There is satisfactory evidence, that Faustus, the Manichæan, denied the genuineness of the New Testament; and maintained, that, though it was ancient, it was not written by the apostles themselves, but by some persons unknown to them; who had in the main given a true history, but which was not infallible.

Of what might be said in answer to this objection, I shall mention only a few particulars.

In the first place, it is by no means

* Paley's Evidences, p. 106—108.
† Buchanan's Researches.
‡ Buchanan's Researches in Asia.

* Michaelis, vol. i. p. 14.
† Letter v. vol. ii.

certain, that all the Manichæans denied the genuineness of the New Testament; and the objection may be therefore the opinion of one discontented individual; who held opinions directly hostile to the doctrines of the New Testament.

2. They are the objections of a stranger, unacquainted with the Greek language, or Greek literature, and therefore destitute of the right kind of knowledge to form a correct opinion. Suppose a learned and sensible East Indian philosopher, should come into England, and deny the genuineness of Hume's History of England; the objection would be entitled to as much weight as that of the Manichæan.

3. It was the constant practice of these Manichæans to reject all books, philosophical as well as religious, which did not harmonize with their peculiar opinions.

4. The reasons themselves, on which he rejected them, are entitled to very little weight. For instance, he rejected Matthew, because he uses the third person, when he speaks of himself; an objection which he might have urged with as much plausibility against the genuineness of Cæsar's Commentaries, and almost all the *Greek* writers.

It is certain, however, from these objections, that the New Testament was at this time generally known, and received as canonical.*

I shall conclude by observing, that if I have succeeded in proving the New Testament to be genuine, it affords an unanswerable argument for the truth of our religion.

If Paul really wrote the epistles, which have been ascribed to him, to the churches to which they are directed, it is impossible to suppose that he was an impostor. He frequently appeals to miracles wrought in their presence; to gifts of the Holy Spirit, which had been conferred through him; and to miraculous facts of frequent occurrence, in which these persons could not have been deceived. And can we suppose that a people, such as were the Corinthians or Thessalonians, or indeed any other people in the world, would have received these epistles, as authoritative, unless these miracles had really been performed? And can we suppose that any man would appeal to credentials of his divine mission, as an unanswerable argument for the infallibility of his doctrines, which never had an existence, and which must have been known to have been palpably false?

Again: if these books were written at the time we have supposed, the facts recorded in the gospels are true. They contain express prophecies, of events which no human foresight or sagacity could have predicted. The destruction of Jerusalem, at the time in which the prophecy was delivered, was an event in itself, as improbable as the destruction of Rome itself. Jerusalem was under the government of the Romans; the disaffection of the Jews had not arisen to such a pitch as to afford any prospect of rebellion; much less to such an one, as should lead to the subversion of the nation, and the destruction of their temple and city. Besides, the particular events which led, at this particular time, to the war, were so trifling and unimportant in themselves, and so unlikely to happen, as to render it utterly impossible for any political sagacity to foresee them; and to evince at the same time, that the person, who could so accurately predict them, had a wisdom and knowledge, more exalted than ever distinguished the cabinets of statesmen.

The same arguments, therefore, which establish the genuineness of the New Testament, prove also the authenticity of the facts recorded in it, and the divinity of its doctrines; and we call upon the infidel either to disprove their genuineness, or to adopt them, and to regulate his life by the doctrines which they inculcate.

A. B.

* Marsh's Michaelis.

Miscellaneous.

THIRD LETTER FROM PURITAN FARM.

Mr. Editor;—Before taking up again the thread of my story where it broke off; I have to inform you, that at length *our wife* approves of my letters, save and except what they contain about *herself.* "It would both encourage and assist," she says, "in rescuing from oblivion your father's shrewd remarks, if you would suppress my observations, or, at least, keep out my name." But I tell her, in answer to this, that I might as well take the *share* from my plough, or the *teeth* from the harrow; for without her remarks, my letters would be mere "fallow ground," neither useful nor ornamental. "However, write yourself," say I, "and the moment you begin I will give up; an exchange which the editors may congratulate themselves upon." This she declines at present, and is pleased to say, that I have so much of my father's character about me, and a style which does some justice to his ingenuity, that specimens of his domestic catechising will come with more effect from my pen than from hers. Thus the matter stands at present; and between you and I, it is likely that she will become a correspondent ere long. And then—but I forbear.

When my father had finished his remarks about Satan, he proceeded to ask the lads some *simple* questions concerning the love of Christ and its practical influence. They were then dismissed to look after the cattle until prayer time: Thomas only being allowed to remain during the following conversation held with us.

"Children; I can speak more freely now that the lads are gone out. I do not wish to give them an idea of the person and work of Christ being subjects of dispute; but among you, I must try to meet the objections which you have heard. Thomas, what was it the new minister's sister puzzled you with about Christ being the Son of David?" "Why, measter, she began in this way." "You ould lights say, that Joseph were not the real, but the supposed father of Christ." "Says I, the Bible says so too, Miss; and the Saviour never called Joseph father; no more did Joseph call him son." "Well, but how then do you make out Jesus to be of the house of David, seeing as how it be only said, that Joseph, not Mary, was of the royal linige?" "There I stuck fast, measter, and shuld be glad of a lift, because I sees from prophecy, that the Messiah mun be a son of David." "Well, Thomas, I have been reading the genealogies, and can easily settle this affair. John, (that's me,) turn to Matthew; who does he say was Joseph's father?" "Jacob, sir." "Now turn to Luke; who does he say?" "Heli, sir." "Very well, Joseph could not have two fathers, that is certain, Thomas." "Yes, sir." "Either Jacob or Heli was therefore his *father-in-law;* and no matter which of them was so, seeing he who was Joseph's father-in-law was Mary's real father; what follows from this, John?" "Why, sir, that Mary was as much a daughter of the royal house, as Joseph was a son of it." "Right; do *you* see through the matter now, Thomas?" "Aye sure, them *ginalogies* clears it up quite; but somehow the hard names made me skip them parts, or I moight have seen by mysell that Joseph could not have two fathers. Howsomever, there be no excuse for Miss juggling, who can read well. Do you think, measter, that Miss cheats, or is cheated?" "Why, Thomas, we shall hope the best, and proceed to another subject."

"Mary, my love, what were the two principal charges brought by the Jews against the Saviour? Think, now; there are *two* in particular." "And very *unlike*, papa: they charged him as having a *devil;* and as making himself equal with God." "Right;

well, my love, did Jesus deny *both* of these charges?" "No, papa, not both, but the *first* only. He refuted at once the charge of having a devil." "Well, John, why would he not rest under *this* imputation?" "No good man would, sir, who could clear himself: Jesus owed it to his own *character* to reject the title 'Beelzebub;' and if he had put up with it in silence, his conduct would have confirmed the Jews in their opinion." "Right; and when they understood him to claim *equality* with God, did he not as much owe it to his own character to correct their mistake (if it was one) on this point?" "Yes, sir, a good man would no more connive at his being thought equal with God, than with the devil; but would feel himself as much bound to explain in the one case as in the other." "Right, right;—we shall crack this nut bye and bye.—Thomas, you have to go to the corn-market this week, and to manage the sales; now suppose, one of the *corn-Jews* should mistake *you* for *me*, and call you by name, and treat you as he would me; in that case, (which is not unlikely when your best clothes are on,) would you wink at the mistake, and answer to my name?" "That I wuldn't, measter, but set him reeght at once, by saying as how I wur a sarvant only. But I sees where all this leads, the Saviour is either *equal with God, or not equal with an honest man;* for even I wuld'nt say nothing that might give a wrongous notion of mysell." "I believe you, Thomas; you would not: and thus it is that Socinians have no alternative but either to admit the equality of the Son with the Father; or to stab the moral character of Christ at the very *core*.—But, Thomas, I observed the other day, when you were ploughing, that you stopped half way down the furrow, and seemed lost in thought. I I do not mention this as finding fault, but I should be glad to know what you were thinking of so earnestly at the time. I know you have been much exercised of late by the disputes in the old chapel." "Why, measter, my thoughts are none of the brightest on no points; but during this 'fiery trial,' they do me good: and on that morning I wur thinking on that sweet promise, of Father and Son coming both to '*take up abode*' with any man that loved the Saviour; and all at once it rushed through my heart, that a *human Son* could not come thus way with a *divine Father;* he mun have the *same natur* before he could manifest himself in the *same way* to believers. I got such a grip of this, that I lost hold of the plough for a moment. But there wur no damage done to the horses nor the harness, that you may rely." "So I do, Thomas; but even had there been any damage, these remarks should have been received as ample compensation. Perhaps you can recollect some more thoughts of this kind rushing through your heart." "One thing I shall not soon forget, measter: I had long ago been experimentally teached that the *world* wur not my 'rest;' but it wur only of late I larned that neither wur the *church* my 'rest;' the sad change at the ould chapel sent this home with a drive upon my heart, and so I began to think more of the '*rest which remaineth for the people of God.*' Well, one day when I wur turning over in my mind what Paul says, that 'to depart and be with Christ is far better;' this came in like a flood; where would be the *far better*, wur Christ a mere man, or, what is more, a moighty angel; for sure Paul could not have so much of his company to himself, as to make up for every thing. I am afeard I miss my mark for want of words, but I see'd clearly, that so much of the bliss of heaven, as the Bible sets out, could not hang on none but a God. Why, a *human* Saviour would never get through all the redeemed to bid them welcome; they will be so 'many sons in glory,' that he could hardly speak to each more than *once* in a thousand years; which don't come up to the 'far better' of the word. I hope this is not *disreverent* to say so; I don't mean wrong at all, but I mun say that the Christ

of Socinians cannot make the *heaven* of the Bible; 'the lamb is the glory' of that."

When Thomas had finished this speech, he went out to see after his horses, and during his absence, my father said; "You perceive, children, that God reveals to babes and sucklings, what is often hid from the wise and prudent. This worthy man in the simplicity of his heart 'doeth the will of God,' and, agreeably to the promise, 'he knows of the doctrine whether it be of God.' And, believe me, those plain remarks you have just heard, are more weighty than any *verbal criticism* I ever heard. They are grounded upon the very *essence* of present and future happiness. And this is exactly that kind of proof I wish you to be familiar with, now that our neighbourhood is ringing with speculation. Take then the following specimen: Jesus says, 'he that loveth father or mother more than me, is not worthy of me.' Now you know what it is to love me; I feel that you do. And your *departed* mother!"—Here my father was overcome, and stopped. He had anticipated this emotion, and to hide it from us, had fixed on his spectacles firmly, and, leaning his arms upon the great Bible before him, looked down while he was speaking. But the gush of tears was too plentiful for the glasses to conceal long: they fell altogether on the Bible at once. I need not say that we were all touched to the heart. Well, after a little, my father became composed, and proceeded thus: "My beloved children; you feel at this moment what 'natural affection' is. Could you transfer those fine emotions, *now*, to Moses, to Elijah, or to Isaiah?" "No, indeed, papa," said Mary, "it would be impossible, and *unnatural* if it were possible; no human being of good sense would ask for such affection, nor have any right to it. A *divine* Saviour deserves it, but a human Jesus could not establish a claim beyond esteem and obedience."—"Thank you, thank you, Mary; I am not selfish in drawing out this good confession, so gratifying to me. I feel in regard to you all, what you feel on my behalf, that a *human* Saviour would not, indeed, ought not to say, 'he that loveth son or daughter more than me, is not worthy of me.' God, manifest in the flesh to atone, and ascended to intercede, *has* a right to claim even more, and I feel it both *natural* and proper to transfer my paternal love, in all its strength, to Immanuel. But it is the hour of prayer; call in the servants. We shall resume this subject at some future time, when we are less agitated."—I am overcome too, and must stop for the present.

NON. CON.

VISITS TO THE HOVEL OF POVERTY.

VISIT II.

"Better is little with the fear of the Lord, than great treasure and trouble therewith."—PROV. xv. 16.

I was so deeply affected by the discourse of poor Sally, that the next afternoon, I set off early, that I might pass a longer time with her. I wished to learn that secret, which could thus transform sorrow into joy, and poverty into riches—a secret, better worth knowing, than that of the philosopher's stone—or the art of transmuting the baser metals into gold.

When I entered the low hovel, I found her alone, supported in her bed, and reading her Bible; I took my seat on the broken chair beside her, and feeling her hand very cold, "Let me cover you warmer, Sally," said I, "it is quite cool this afternoon, and the wind is blowing on you through these cracks and crevices; the mud has fallen off the walls, you must be very uncomfortable when it rains; I wish I could move you to a better place." "Dear ma'am, don't make yourself uneasy on my account. Surely I should not complain even of this poor mud hovel, when I think that he who saved me, uttered that mournful saying, '*The foxes have holes, and the birds of*

the air have nests, but the Son of man hath not where to lay his head.' Oh if I had only the earth to lie on, and the sky to cover me, I ought not to murmur when I think of this. Sickness, nakedness, hunger, pain and sorrow, have, by his mercy, been changed into great blessings to me, seeing they have been made the means of saving me from eternal suffering. And who would not endure all these, and more too, if thereby he could gain a life of eternal blessedness? We know, indeed, that no sufferings of ours will atone for our sins, much less purchase heaven. —'The blood of Christ cleanseth from all sin;' and it is he who has purchased for us 'an inheritance incorruptible and undefiled, and that fadeth not away.' But yet we ought to bear patiently what he lays upon us; because it is by this that we are to show that we love him, and submit to him, and so are his disciples: and we may well be ashamed to complain when he lays on *us* infinitely less than he suffered *himself;* and suffered for us, wretched and hell deserving sinners. When I entered his service, I knew the conditions, for when he called me he said, 'take up thy cross and follow me:' and even if my cross was a thousand times heavier, gladly would I carry it, for the sake of following the blessed Jesus. The riches and the pleasures of this world, are such clogs to the soul, and keep it so weighed down to earth, that it is all but impossible to get forward on our journey to heaven, until these heavy clogs are removed—these strong ties are broken. The heaviest cross a poor sinner can carry, does not, I think, hinder him so much in his way to heaven, as the pleasures and even the comforts of this world.—Ah, dear young lady, you shake your head, and look as if you couldn't believe this. True, it is a hard saying, and many when they hear the Saviour say, 'take up thy cross and follow me,' turn away sorrowful, like the young man in the gospel. And I don't pretend to say, the best of us take it up very willingly, or that we ought to make crosses for ourselves; but I do say, that many a one will find when it is laid upon him, that it was for his soul's good. And believe a poor old woman, who has had the trial, that this world's goods and kind friends to boot, without God, are not sufficient to fill and satisfy the cravings of the heart. All the riches, and honours, and friends, in the world, will not make him contented, if it is to them alone he looks for his content.

"You know, no people could be better off than my master and mistress and their family. Yet, dear me, what discontentedness, and murmuring, and sorrowful faces used I to see amongst them. Let them have what they would, they were always wanting something more, or something else. They didn't know themselves what they wanted. They thought it was more riches, or honours, or friends—and they got more and more, yet all would not do—no, nor if they could have got the whole world would it have filled their hearts,—as I saw once set out in a picture. It was a picture of a heart, which is three cornered you know, and the world, which is round, was painted inside of it. Now this world, turn it how you would, never could fill up all the corners of the heart. No, and nothing will fill them up, but the *love of God*. Oh, my dear young mistress, that will fill up every chink and corner; yes, and at times, fill it almost to bursting. This dear book," continued she, pressing it to her heart, "giveth that peace, 'which the world cannot give and cannot take away.' It is 'a lamp to the feet and a light to the path;'—a light, which has cheered many a long, dark, and sleepless night, with a brighter light than the noon-day sun. For the light of the sun can only be seen by the eyes, but the light of grace shines into the soul, and makes all there joyful and glad. The light of the sun, though it often shines on the darkest misery, cannot take away either sin or sorrow,—but the

light of the gospel, can take away the darkness of sin, of doubt, of fear, and trouble; and fill the benighted soul with comfort and rejoicing. Nay, it can do more; this blessed light shines even into the dark, cold grave, and shows us a way through it, to the bright world beyond."

"Truly, Sally," said I, "that must be indeed a comfort to you; for sick, and poor, and needy as you are here, the hopes of another and better world must rejoice you." "Yes, indeed, and indeed, that is all my comfort. Oh, if it was not for that hope, I never could endure the long days and the dark nights, and the months and the years, of trouble and sickness I have had. If it was not for that blessed hope, how impatient and restless should I be on this bed of pain; how weary should I be of this silence and loneliness; how troubled should I be with fears concerning my present supply of food and clothes. But now, thanks be to the blessed Jesus, who has 'brought life and immortality to light in the gospel,' I have no such feelings. For has he not said unto me, 'Let not your heart be troubled; ye believe in God, believe also in me; in my Father's house are many mansions—I go to prepare a place for you—and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye shall be also—I will not leave you comfortless, I will come to you—Yet a little while and the world seeth me no more, but ye see me, *because I live, ye shall live also.*' Oh ma'am, that is the blessed promise, that cheers and supports the sinking soul.—*Because I live ye shall live also*—I go to prepare a place for you—I will come again and receive you to myself.—Glorious promise! blessed hope!—Of what consequence is it that the mansions we now inhabit, be hovels of mud, and bodies of pain and suffering? They will soon crumble into dust. These clay tabernacles will soon fall down, and release the imprisoned soul.—Houses full of silver and gold, could not secure the soul, when it is called upon to surrender. The voice of death reaches one who lives in a palace, as easily and as certainly as the inhabitant of the hut. Beds of down, and curtains of silk, and the skill of doctors, and a house full of friends, cannot preserve the body from pain; cannot ward off the stroke of death. The rich must be carried out of their great houses, and the poor out of their hovels; but when they meet in the church-yard, then it is seen that the last home of the rich and poor is just alike—a little dark hole in the ground.

"If then riches and grandeur are apt to rise up between us and heaven, may it not be a blessing to be poor, yea poor as I am? '*For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*' What man, who had a great estate left him in a far country, would mind journeying over rugged roads, through a wilderness, and being exposed to storms, and pains, when he had such great gain in view—would he mind sleeping at night on the bare ground, or lodging in a hovel? No, his thoughts would not rest on such circumstances; he would be thinking all the while of the great fortune he was to get, and in planning how he would spend it, and in thinking of the joys to come. It's ten to one, if he would notice what kind of a road he was travelling. Now if our 'treasure is in heaven,' we shall be looking to that, '*for where the treasure is, there will the heart be also.*'

"And you may know that all this is so, by *yourself*, my dear young lady, if so be you are like my young mistresses. Dear me, when they had an invitation to a great ball, they would think of nothing else for a week together; and be all the time busy, night and day, as one might

say, getting ready. I remember once, they were going to some great party, in Georgetown—it was when master lived the other side of Capitol Hill, near the Navy Yard—and Miss Fanny's head was to be dressed by a Frenchman, who had so many ladies to attend, that he could'nt do her's, unless it was the night before; and so she had it done, and he pulled her hair so, in curling it, that the tears fairly started in her eyes; but she didn't mind the pain; and she sat up all that night; and the next day she would hardly swallow a mouthful, so that her corsets might be laced tight; and when the time came—it was a terrible night—it was as dark as pitch, and as cold as ice—and the wind blew, and the rain poured down in torrents—and all mistress could say, nothing would keep her, for she said her *heart* was set upon this grand ball. And so she went away to one of these houses, on the high hills behind Georgetown: and the bridge over Rock creek was so shattered by the breaking up of the ice, that it was thought mighty dangerous. But go she would, because her *heart* was set upon it. And when she came home, she said she hadn't been a bit afraid going, for she was thinking of the ball, and had not heard the wind and rain, nor felt the cold, nor thought of the broken bridge. So you see, dear ma'am, when our *heart* is set upon any thing, every thing else seems nothing. And if for spending one evening in gaiety, a delicate young lady would suffer such hardships, oh ma'am, how light must seem all hardships, on our way to those bright mansions, our blessed Saviour has prepared for us. No, don't be pitying me, on account of my sickness and poverty.—Oh, my child, my child, this suffering body, this mud hovel, this straw bed, even the loss of my poor husband and children—that hardest of all my trials—have been blessings, real blessings to my soul, sent by my heavenly Father, as bitter medicines are sent by a kind physician, to cure my sin-sick soul.

"While my good old master lived, I never knew what hardship and unkindness was. I nursed his dear children while infants, and attended on them when grown up. They loved me as a mother, and I loved them better, if possible than my own children. They sent me food from their own table, and clothes off their own backs; and I sat in their room, and worked for them, and dressed them, and thought only of them. But when dear old master was taken, there was a sad breaking up. The house, carriages, horses, slaves, all were sold. I too, was set up for sale, but being such a poor sickly body, nobody would buy me; and they sent me here into Virginia, on this estate, to live with the people that belonged to this plantation. Oh, oh, oh, ma'am, you cry now, but what would you have done then, if you had seen father and mother, husband and wife, parents and children torn from each other, and sent one this way, and one that, without a chance of ever meeting again. My heart has often ached, ma'am, but that was the sorest wound it ever had. My sweet young ladies too, took on sadly, but the gentleman Miss Fanny was married to, lived in Pennsylvania, where, he said, they could not have any slaves, and my darling little Miss Susan had to go with her sister, and so all master's people had to be sold. And this *here* place and the hands on it was rented out; and it was part of the bargain, that as long as I lived, I should have this log cabin, on the road-side, and a peck of meal a week. But, lack-a-day,—they had not been long gone, before I was forgotten, and might have starved, if the people at the Quarters* hadn't a helped me. But it wouldn't a mattered much to me then, for I wanted to die; and I was like one that had lost his senses:

* The habitations of the slaves, on a plantation, are called the Quarters.

and what with want of victuals, and clothes, and wandering about o' nights, sitting whole days in the woods on the damp ground, I took the *rheumatise*, which soon put me to bed, and has kept me a prisoner, *like*, ever since."

"This is a sad, sad story, Sally," said I, "and yet you say that all these things can be considered blessings."—"Yes, my dear young lady, they turned out to be so. If you was to see a piece of gold—as I once heard a man say—when first taken out of the mine, you would scarce tell it from a piece of dirty iron or clay. But when it has passed through the fiery furnace, and is purified from all its dross, and rubbed bright, what on earth so precious, or so beautiful. So I think it is with every human heart. In its natural state, it is a vile thing to look upon, but when it has passed through the fiery furnace of affliction, the hard rubbing of pain and poverty, a d when these are sanctified, and the vile heart is refined by God's grace, oh, ma'am, it is then an offering pleasing to God himself.—You know the scripture tells us of 'faith that is more precious than gold that is tried in the fire.'

"More than a year was I kept down, night and day, on this bed of pain and sickness, without any company or any comfort. Wicked wretch that I was, I have often cursed the day that I was born, and the God that made me; and more than once have been tempted to dash my brains out against the wall. But then I remembered my little darling Miss Susan had promised, as soon as she was of age, that she would come back to see me, and take me home to live with herself. And for the sake of that sweet child, I resolved to bear my misery, for five long years. I have told you before about this angel of a child, but let me talk more about her—it is a subject of which I am never tired." "Yes, Sally, I want to hear all that you can tell me about that Miss Susan, that you love so much: and indeed I came on purpose, to hear your account of her. But I have already staid as long as I well can, at this time: and beside, to tell the truth, I have heard as much as I know how to bear. But I will, if possible, certainly come to-morrow afternoon, and you shall begin and tell me the whole story, at once. Do you need any thing, Sally, to make you comfortable to-night?" "No, ma'am—the people, just before you came, brought me something to eat, and left some besides, and made up my bed a little. No—I want nothing to make me comfortable, but 'the light of God's countenance,' for you know 'that is better than life'—I hope I may continue to have that; and I pray that you may have it too—good bye, ma'am."—I retired in silence, my heart was too full for utterance.

EUSEBIA.

(To be continued.)

CHURCH FELLOWSHIP.

People of the living God!
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found;
Now to you my spirit turns,
Turns,—a fugitive unblest;
Brethren! where your altar burns,
O receive me to your rest.

Lonely I no longer roam
Like the cloud, the wind, the wave;
Where you dwell shall be my home,
Where you die shall be my grave.
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more,
Every idol I resign.

Tell me not of gain and loss,
Ease, enjoyment, pomp, and power;
Welcome poverty, and cross,
Shame, reproach, affliction's hour!
"Follow me!"—I know thy voice,
Jesus, Lord! thy steps I see;
Now I take thy yoke by choice,
Light thy burthen now to me.

J. MONTGOMERY.

Sheffield, April, 1820.

LAST LINES OF COWPER.

The following are said to be the last lines that Cowper wrote:—

To Jesus, the crown of my hope,
My soul is in haste to be gone;
Oh! bear me, ye Cherubims, up,
And waft me away to his throne.

My Saviour, whom absent I love,
Whom not having seen, I adore,
Whose name is exalted above
All glory, dominion, and power;

Dissolve thou the bands that detain
My soul from her portion in Thee,
Oh! strike off the adamant chain,
And make me eternally free.

Then that happy era begins,
When array'd in thy glory I shine,
And no longer pierce with my sins
The bosom on which I recline.

Reviews.

FOR THE CHRISTIAN ADVOCATE.

A REVIEW OF THREE PAMPHLETS, ENTITLED, "AN ABSTRACT OF UNITARIAN BELIEF;" "REV. JOHN EMORY'S REPLY," AND "REMARKS ON THE REPLY."

At the session of the legislature of the state of Maryland, in the winter of 1821, a memorial, for originating a lottery, was presented; the profits of which were to be appropriated to the benefit of the Unitarian Church in the city of Baltimore.

This memorial was accompanied by a tract, purporting to be "*An Abstract of Unitarian Belief*," containing, it is supposed, the principal doctrines, embraced by that congregation. To this tract, supposed to have been written by Mr. Sparks, pastor of that congregation, a short "*Reply*" was made, by the Rev. John Emory, of the Methodist connexion, then chaplain to the House of Representatives, of Congress. This Reply was followed by another pamphlet, on the part of the Unitarians, entitled "*Remarks on the Rev. John Emory's Reply.*" An examination of these pamphlets, is what is here intended.

Before I proceed, I cannot but express my disapprobation of lotteries, in any case, but especially when connected with any thing pertaining to religion. However much may be said, of the fairness of lotteries, and of the valuable ends that may be accomplished by their means, and however many examples of applications for them, by congregations esteemed orthodox and pious, may be adduced, in their support; yet I suspect, if we examine the matter to the bottom, we shall find, that they possess an essential principle which properly denominates them a species of gambling—as *much* so as *cards*, *billiards*, or *horse racing*. Nothing of importance can be urged in the one case, more than in the others. Is it urged, that there is fairness in lotteries? Just as much may be said in favour of those other species of gambling.—And if there be any inducements to foul play in the latter cases, so there may be in the former. The Unitarian congregation of Baltimore, therefore, or any others, which may attempt the vindication of lotteries upon the ground of their fairness, may, with perfect consistency, advocate horse racing, billiards and cards. As to the good end that may be accomplished by monies raised by lottery, nothing can be said, which may not be argued in vindication of any other lucrative practice, *however wicked* in itself—The gains may be chiefly or wholly devoted to charitable purposes. It is never right to accomplish "noble ends" by unworthy or unlawful means. The application of the avails of robbery or prostitution, can never reconcile these acts with the justice and purity of God's law. And though it be true, that some congregations styled orthodox, (I hope,

however, that the number is not great,) have employed the profits of lotteries for building churches, and other purposes usually denominated pious; yet until it be established, that all orthodox Christians are perfectly blameless, nothing in support of lotteries can hence be legitimately inferred—we must weigh them in another balance—the balance of the sanctuary—the word of God.

I shall not here agitate the question, whether it be unlawful to *cast the lot* in any secular concern. On this subject I am aware that there is a difference of opinion among men of unquestionable piety. But among such men there is no question that all *gambling* is unlawful, and that all games of hazard are, from some cause or other, peculiarly *infatuating*, and therefore to be wholly avoided. It is moreover true, that not only men of piety, but discreet worldly men without piety, do generally consider lotteries as in a very high degree, injurious to the morals and habits of society at large. And is it not absurd and reproachful in the extreme, that churches should be built by means which foster and promote vice and immorality?

The tract professing to exhibit an Abstract of Unitarian Belief presents us rather with what Unitarians *do not*, than with what they *do* believe. Unitarians all agree in denying the divinity of the Son of God; but excepting this, there is very little agreement among them. Some of them believe Christ to be the noblest creature in the universe—the head of creation. Others make him a mere man. Some of them believe in a kind of atonement made by Christ, but others deny an atonement in any sense. Some of them believe that, at death, the wicked will be annihilated; others that after a certain period of punishment, they will all become happy; and so in innumerable other particulars they totally disagree. We are not, therefore, to consider, that this Abstract contains the sentiments of all who style themselves Unitarians; but the opinions of an individual only, or at most those of a particular congregation, or section of the Unitarian denomination.

The writer of the Abstract introduces himself to us in the common attitude of Unitarian consistency—prefacing the articles of his creed by a solemn disavowal of all creeds! These are his own words,—

"As Unitarians consider the Bible the only proper summary of religion, they do not profess to comprise their sentiments in any system of articles, or forms of human invention. They consider the language of scripture sufficiently plain; they look with suspicion on the decisions of councils, synods, and church dignitaries, because, all men are subject to error and prejudice, and the history of eighteen centuries, has abundantly taught us, that few have been less free from these imperfections, than the rulers in the church. Whilst we have the written word of God in our hands, we think it our imperious duty to consult the divine oracles, and to build our faith entirely on the simple truths they contain.

"For this reason, Unitarians have no written creeds, which they impose on their churches, as necessary articles of belief. *Their creed is the Bible*, nor can they conceive by what authority any denomination of Christians have assumed the right, to enforce on any among them, more than the Bible contains, or to require as a condition of *Christian fellowship*, a solemn assent to doctrines and opinions, expressed in language very different from any used in scripture. To us, this seems an impeachment against the wisdom and goodness of God. It implies that he has given us a revelation which is defective, and the leading doctrines of which we cannot understand, although they were expressly intended for our instruction, edification, rule of life, and means of happiness."—*Abstract of Unitarian Belief.* Page 1st.

To this Mr. Emory thus replies,—"Yet this same author brings forward some of the leading views of

Unitarians, not as articles necessary to be believed in addition to the Bible, but as truths which they think are clearly revealed and taught.—And are the summaries of other denominations thus imposed on the credulity of the people, as articles necessary to be believed *in addition* to the Bible? Did the writer of the Abstract, himself, think this? Did he not know, that the articles of other denominations, are set forth as containing truths, which they think are clearly revealed in the Bible? Whatever answer may be given to these questions, the author of that piece must either have written in darkness, or have stained his Abstract with a disingenuous insinuation—an insinuation not altogether compatible with that liberality and candour which Unitarians are very much in the habit of denying to their opponents, and challenging for themselves."—*Emory's Reply.* Page 1st.

If unity of sentiment be a desirable object among Christians, then it must certainly be admitted, that an exhibition of the manner in which any denomination of Christians understand the word of God, or in other words, confessions of their faith, must be in a very high degree beneficial. For by this means a man, when he wishes to enter into the communion of any particular church, is under a kind of necessity of examining the standards of that church, and thus of comparing them, as well as his own previous opinions, with the word of God. And who will say, that a man thus led, from the very nature of his circumstances, to inquire for the truth, by comparing the creeds of different denominations together, and testing them by the word of God, will not be more likely to be divested of any preconceived erroneous notions he may have entertained, and to attain greater correctness of religious sentiment, than one, who adopting the Unitarian opinion, supposes, that for religious fellowship, a mere general belief in the scriptures is sufficient, and therefore carelessly neglects a thorough examination of their sacred pages? Confessions of faith therefore not only tend to promote unity of sentiment, among men of the same communion, but also, very naturally *excite others*, who otherwise, would have rested unconcerned in their erroneous opinions, to examine the truth for themselves. Unitarians, and indeed all, who denounce confessions of faith, and yet write and preach, in support of their theological opinions, seem to have no very high claims to consistency of character: for in disclaiming creeds, they declare that belief makes no essential part of religion, and still, they often, and with zeal too, inculcate their peculiar doctrines. What is preaching and lecturing, but explaining and enforcing their *belief*, or in other words, their *creed?*

But if agreement of sentiment be not necessary to religious communion, nor correctness of theological opinion, to salvation, why are they zealous to propagate their doctrines? How are we to clear the Unitarians from the charge of inconsistency in this matter, or to vindicate their sincerity in opposing creeds, or to believe in their very sacred regard to scripture truth. I would not *willingly* reproach any society with inconsistency and insincerity; but really when we see men, both from the pulpit and the press, contending for certain articles of belief, and at the same time, hear them, by opposing every formula of faith, declare, that it is of very little importance what men believe, if *inconsistency* be not admitted, what conclusion must we form? Must we not think that they are not sincere in denouncing creeds? We would not press this matter of insincerity too hard; but certainly if we may be permitted to judge of the *present* and the *future* by the *past*, we are warranted in believing, that an augmentation of influence and power, is all that is wanting, to make Unitarians far less modest than they now appear to be, in requiring an assent to their particular opinions, as necessary to religious communion and privilege. We

cannot but remember the days of Arius, and those immediately succeeding. At first Unitarianism then seemed to ask of Christians nothing more for herself than their forbearance. With all the gentleness of a lamb, she appeared to aspire to nothing more, than to be peacefully numbered with the sheep—*freedom* of opinion, and *charity*, then, as now, were her theme. She then seemed to consider not only those good enough for religious communion, who, adopting her principles, believed that Christ was *like* God, but also those who believed in his *real divinity*. But no sooner did she become the favourite of princes, and vested with power, than she put on the ferocity of the wolf, and made difference of opinion a pretext to destroy. Her present pretensions very nearly accord with the first part of her ancient character; but whether she will ever again exhibit the other part of that character, time must determine. We are willing to believe that in any event she will not. Much of her ancient ferocity must doubtless be attributed to the rudeness of the age. We think it quite possible, however, that part, at least, of that indifference to agreement in religious opinion, which she now manifests, is but a mere covert to suit her present circumstances, and is presented to popular prejudices as a screen, under which, she may more successfully propagate her peculiar opinions.

In all their zeal for spreading abroad their peculiar sentiments, Unitarians exhibit a striking indifference to scripture truth. They contend not so much for what men *ought to believe*, as what they *need not believe*. Much of their heat is expended in teaching that it is of very minor importance what a man's religious opinions are. If we are to credit the sincerity of the sentiments avowed in the Unitarian Abstract, we are to suppose that the writer considers it a matter of no very great account, whether a man believes, that there is one God or three—that Christ is God or a super-angelic being, or but a mere man—that the Holy Ghost is a divine person, or merely an attribute personified—whether Christ died for expiating the sins of men, or only to exhibit an example of suffering—whether all men shall be saved or the righteous only—and finally, whether man shall exist in a future state, or at death undergo annihilation. All these inconsistent opinions, have been maintained at different times, by men, who professed a belief in the Bible. Yet the profession of a belief in the Bible, is all that the Abstract requires as necessary to religious fellowship? But fellowship, where there is no agreement of opinion, is a contradiction, or something worse. If not a contradiction, it must be—and on Unitarian principles it is—an agreement to be indifferent to truth—to truth of the most important kind.

The adoption of creeds does not, as our author affirms, impeach either the wisdom or the goodness of God: nor is what he offers as a reason any reason at all. It is no impeachment either of the wisdom or the goodness of God to suppose, that he has given us a revelation, the whole of which we cannot fully understand. All the works of God exceed our comprehension—objects with which we are the most intimate—the food we eat—the air we breathe—the structure of our bodies, and the operations of our minds, present ten thousand mysteries which we cannot comprehend. From the other *works* of God, we might therefore expect that a revelation concerning himself, would present many things, like his nature, incomprehensible to our very limited capacities. This too his own word teaches us to expect,—"Great is the mystery of godliness."

It is revealed to us that God is eternal, and we believe the declaration, yet we understand not *how* any being can be eternal; and, that

he is omnipresent, yet we know not *how* he can fill immensity. Will any man have the hardihood to tell us, that our inability to comprehend these infinite subjects, impeaches either the wisdom or the goodness of God? We admit, that the leading doctrines of the Bible are so plain, that "he who runs may read:" yet it is undeniable, that in regard to these very doctrines, the opinions of men are found, in innumerable cases, directly contrary to each other; so that obvious as these truths are, still a great proportion of mankind *do* misunderstand them. But this misconception on the part of men, we conceive, does by no means impeach the character of God. Now the fact that some men *do* misunderstand and disbelieve the most important truths revealed in the Bible, is what the use of creeds implies, and it is *all* that they imply; and their design is, as far as possible, to prevent these misconceptions, and to promote unity of sentiment among Christians of the same communion. That they effect this in a very considerable degree, cannot be doubted, by any one who candidly examines the subject. Indeed after all the minor differences that obtain among the larger and more respectable bodies of Christians, who have published to the world their respective creeds, there is still on the leading doctrines of the Bible a very striking agreement, when compared with the *medley of sentiment* entertained on these points by those who reject all confessions of faith.

Unitarians seem cautious of presenting their doctrines fully to the light. Why they are thus timorous, I will not now inquire. But such is obviously the fact. Hence we find them partially *concealing* those parts of their belief, which they consider less popular, or expressing them in ambiguous language. To render themselves less suspected, they commonly choose the language of some convertible passage of scripture. This plan certainly carries with it something very plausible, even to some *well meaning* superficial observers. It seems to be as much as to say, that "he who controverts our opinions, opposes the word of God." But the fact is, he who controverts their opinions does not oppose the word of God, but only their *interpretation* and perversion of those passages which they select for expressing their creed. Thus in giving their belief, they will quote 1 Timothy, xi. 5. "For there is one God, and one Mediator between God and *men*, the *man* Christ Jesus." Now *we* believe, that there is one God, and no more; and that there is only *one* Mediator between God and men; with them we also believe, that Christ Jesus is a *man;* but when they tell us that this text teaches, that he is *man only*, and not *God*, we are constrained to differ from them, because from other passages of the Bible we learn, that he is the "*true* God," as well as truely man. We disagree then not with *the words of the text*, but with *their interpretation* only. So also, when they quote 1 Cor. viii. 6. "But to us there is one God, the Father of whom are all things and we *in* him, and our Lord Jesus Christ, by whom are all things, and we by him," we assent to the fact literally as stated in the text—that there is one person called God the Father, and no *other* person to whom this appellation belongs; and, that there is one person, and *only one*, styled the Lord Jesus Christ, but we object to the Unitarian gloss—"that the person, God the Father, is the only person that is God, and that Jesus Christ is therefore, *not a divine person.*" The fault of this manner of exhibiting their belief, is, they quote texts which give us but a part of the character of our Lord, and by offering nothing more, they insinuate, that this is his whole character. Who does not see, that nothing can be

more unfair than this? Passages of the Bible *thus* carved and disjointed, and *thus* presented, so as to be misunderstood, do in fact, in this insulated state, cease to be *scripture;* because they convey a sense entirely *different* from that intended by the Holy Ghost. In *this* sense they make no part of the *will* of God. They boast that they can give their creed in *the very words of the scripture.* So I affirm can the licentious youth, by taking the same liberty of mutilating and misrepresenting the scriptures. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." Eccl. xi. 9. The drunkard can also give us his creed in the language of scripture. "Therefore thou shalt say unto them, thus saith the Lord of hosts, the God of Israel, Drink ye and be drunken, and spew, and fall." Jeremiah, xxv. 27. And if the young man ought to remember, that "for all these things God will bring" him "into judgment," and the drunkard, that if he continues such, he shall have his portion "in the lake that burns with fire and brimstone;" so also the Unitarian ought to learn from the scriptures, that Jesus Christ is "the true God and eternal life"—that he is "the Word," and, that "the Word was God—was made flesh and dwelt among us." TRINITARIAN.

THE EPISTLES OF PAUL THE APOSTLE, TRANSLATED, WITH AN EXPOSITION AND NOTES. *By the Rev. Thomas Belsham, Minister of Essex-street Chapel.* 8vo. 4 vols. pp. 2247. London. 1822.

The work before us is the production of a laborious writer who has long been distinguished as the champion of Unitarianism. It has been of slow growth, and after many years of preparation, is now sent abroad with all the aids which the learning, polemical skill, and matured judgment of the Author could impart to it. A Unitarian Exposition of the Epistles of Paul, is, we believe, a unique kind of publication in our own times. Those portions of the New Testament have not, we apprehend, been much in favour with modern Unitarians. The authority and value of those documents as depositories of Christian doctrine, are fully established by Mr. Belsham in his preliminary dissertation; and though his observations do not always accord with our own view of the topics which he discusses, we receive with satisfaction the following statements, which are amply sufficient for every purpose to which those writings may be applied by theological controvertists, or by a critical and practical expositor.

"——The apostle carried in his mind at all times, and in all places, and to the end of life, a complete and infallible knowledge of the doctrine of Christ; so that whatever he taught, or wrote, upon that subject, is to be received as true, and as of Divine authority.—Whatever the apostle teaches as Christian doctrine, whatever he announces as dictated by the spirit of prophecy, must be received as such by all who admit the claim of Paul as an apostle of Jesus Christ."

In accordance with these sentiments, the Author, throughout the whole of his work, is careful to point out to his readers the proofs of the Apostle's authority. The grave and earnest manner of Mr. Belsham on this point, is strikingly in contrast with the rash and flippant notions of some other writers. To the sentiments of the following passage we give our warm approbation.

"I cannot close the exposition of this admirable epistle (2 Corinthians) without once more requesting the reader to direct his attention to the state of things at Corinth, to the posture of the apostle's mind at the time when he indited the epistle, to the mode of his address, and to the important conclusions which unavoidably follow from a general review of the whole.

"When we consider the critical state of the Corinthian church, the schisms which prevailed in it, the strong party formed

against the apostle and his doctrine, the pains taken by an eloquent and artful opponent, to bring his person, his talents, his pretensions, and his labours into contempt; when we contemplate the state of the apostle's mind, his piety to God, his ardent gratitude to Christ, his zeal for the diffusion and purity of the gospel, his affection for the Corinthians, his desire of reclaiming them from their errors, their follies, and their crimes, by the gentlest means; and his humble, generous, condescending spirit; when we further attend to the good sense which he discovers, and to the skilful manner in which he conducts his argument, to the irresistible evidence which he produces, and to the public and notorious facts to which he appeals in proof of his apostolic authority, and which he knew that his adversaries could not contradict; when we also consider the power which he claims of punishing refractory offenders by some miraculous act, his reluctance to exercise this power, his earnest desire that they would not put it to the proof, his willingness to suffer the suspicion of boasting of a power that he did not possess, rather than to establish the truth of it at their expense; and, at the same time, recollect his determined resolution to give complete satisfaction upon this head, to the utter confusion and dismay of his adversaries, if they would not be reclaimed by any other means: when, I say, we take all these things into consideration, it seems almost impossible to avoid coming to the following conclusions: —First, that this epistle is *genuine;* that it was written by Paul himself, and not by an impostor assuming his name. And therefore, Secondly, that the facts stated in this epistle are TRUE, and consequently, that the *Christian religion is of divine original;* that the Apostle Paul was fully authorized and amply qualified to publish this heavenly doctrine to the world, that he justly challenges the most serious and attentive regard to his instructions, and that *they who reject his testimony reject it at their peril.*" Vol. II. pp. 651—653.

The theological system supported in these volumes, is detailed in the following paragraphs of the preliminary dissertation.

"It is after mature consideration that the Author has adopted that theory of interpretation of the Epistles of Paul, which was first suggested by Mr. Locke, and afterwards amplified, confirmed, and illustrated by the late learned and laborious Dr. John Taylor of Norwich, in his celebrated 'Key to the Apostolic Writings,' prefixed to his Paraphrase on the Epistle to the Romans.

"The general principle of which theory is, that, the children of Israel, who had been formerly the chosen people of God, having been cast off by him because of their great wickedness, and particularly for their rejection of the Messiah, believers in Christ, whether Jews or Gentiles, are now admitted into the same relation to the Deity which the Israelites once held; and those terms which were formerly applied to the state and privileges of the Israelites, are now used to express the state and privileges of Christian believers.—All who believe in Jesus as the Messiah, and who enter themselves as members of that community of which he is the head, are introduced into the same state of grace and privilege in which Israel formerly stood, and are entitled to the same honourable distinctions.—All these high and honourable titles are applied to them in consequence of their having become members of the Christian community; and do not generally express moral character so much as an external state, a state of privilege and profession."

Of a theory of theological interpretation applied to any part of the New Testament writings, which was 'first suggested by Locke,' we may be allowed to inquire, in the words of Mr. Belsham relative to Newcome Cappe's hypothesis of the Resurrection, 'If this be the true sense' of the Apostolic writings, 'how came it to escape every preceding interpreter, ancient and modern?' That the eighteenth century should have dawned upon the world, and the true meaning of the Epistles of Paul not yet have been discovered, must be deemed very surprising. It is easy to conceive that some passages of those books may be better understood in consequence of the advances which have been made in philology and emendatory criticism, and that to others a clearer light may have been held by modern expositors; but that the general meaning of the Epistles, the entire state and argument of the Christian doctrine as represented in them, should have escaped all the theological writers of sixteen centuries, and be for the first time published to the world in the posthumous works of Locke, is a statement which may appear well deserving of a note of exclamation. Possibilities, however, have a very ample range, and this 'theory of interpretation' may

not be erroneous solely on account of its being 'first suggested' by a writer of the last century.

Following the guidance of Locke, and the more copious illustrations of the theory prefixed by Taylor to his Paraphrase of the Epistle to the Romans, Mr. Belsham maintains, That, 'in the language of a Jew, a heathen, as such, is called a sinner, whatever his moral character may be: he is out of covenant with God.' That 'sinnners are those who exist in an uncovenanted state.' That sinners and heathens are convertible terms.' That 'the word "sinners" occurs in a national, and not a moral sense, in many passages of the New Testament.' Assertions of this kind are profusely spread through the present work; and much of the Author's explanation of the Apostolic doctrine, is dependent on the supposed correctness of the preceding and similar statements. Before we proceed in our examination of their solidity, we shall endeavour to ascertain the propriety of Locke's representations to the same effect: they occur in his note to Rom. v. 6—8, to which Mr. Belsham has more than once referred his readers.

"Ασθενεις, *without strength*; Ασεβεις, *ungodly*; Αμαρτωλοι, *sinners*; Εχθροι, *enemies*; these four epithets are given to them as Gentiles, they being used by St. Paul, as the proper attributes of the Heathen world, as considered in contradistinction to the Jewish nation." Now, if these terms be 'the proper attributes of the heathen,' in the Epistles of Paul; if they be employed by him to denote a class of persons 'in contradistinction to the Jewish nation;' what less should we be prepared to expect than the very frequent occurrence of these expressions? The occasions are not few in the writings of the Apostle, which would exhibit the readings in question, if they had that definite and appropriate meaning which is assigned to them by Locke, and by those who adopt his interpretation. What then is the fact? We shall, we apprehend, excite the surprise of those readers to whom the question is not familiar, by the production of the whole number of examples of the use of the terms adduced, and of the conclusion which they irrefragably support. First, then, there is but only *one* instance of the use of each of the words ασθενεις, *weak*, and ασεβεις, *ungodly*, respectively, in the whole of Paul's Epistles, which can by any construction whatever be available in the consideration of the question as raised by Locke. These two examples, one of ασεβεις, and one of ασθενεις, both occur in Rom. v. 6.; and they are not there used, we will venture to assert, as 'proper attributes' and distinctive appellations of the heathen. Nor has the word εχθροι, *enemies*, any such discriminating use in the whole New Testament. It is used in describing the parties or objects in hostility to the designs of Christ. In Coloss. i. 21, it is so defined by the accompanying expressions as to be not less proper in reference to Jews than to Gentiles, —"*Enemies* (εχθροι) in your mind by wicked works." And in Rom. v. 10. "While we were *enemies*, Christ died for "us," is an account of persons among whom the Apostle, who was a Hebrew of the Hebrews, could include himself: Christ died for Jews as well as Gentiles, and the former, in a state of unbelief, were as much "*enemies*" as the latter. These two examples are the only ones which could be the subjects of Locke's remarks; and in citing and commenting upon them, it is impossible, we think, to avoid the reflection, that those critics who are most liberal of their censures on the supposed slavish adherence of other men to system, are themselves forcing their way to a favourite hypothesis through forbidden ground. Who could imagine that the preceding statement of Locke's was constructed of materials so utterly unfit for this purpose as are the passages that we have cited? And yet, these are the only ones!

We have already disposed of three

of Locke's terms, and we now proceed to consider the usage of αμαρτωλοι, "*sinners*," having reserved this for distinct examination, because Mr. Belsham with great frequency refers to the use of this word as supporting the proposition, that "*They* are called *sinners*, who live neither under the Mosaic nor under the Christian covenant; and who are therefore said to be in an unholy state, how excellent soever their moral character may be." Now, as we have paid some attention to this point, we feel ourselves quite prepared to affirm, that the word "*sinner*" is never, in the New Testament, applied to persons irrespectively of *moral reputation;* and that it is as frequently and as forcibly applied, in the Epistles of Paul, to persons under the Mosaic covenant, as to others who were not included in that economy. It is of no consequence whatever, our readers will perceive, in the present case, in what sense and application the word "*sinners*" is used in other portions of the New Testament: it is the manner in which it is employed by the Apostle Paul, that is our sole concern. We should be able to show, that the usage of the New Testament is opposed to the interpretation given in the preceding extracts from Locke and Mr. Belsham, by an examination of every instance in which the word αμαρτωλος "*sinner*" is found in the Gospels and Epistles, from which the moral signification of the term would be apparent. But, limiting our investigation to the Epistles of Paul, we venture to say that they contain *no* passage in which the term "*sinner*" is used in a national sense; that, in every example which occurs, a moral sense is comprised; and that the term "*sinner*" is alike, and for the same reasons, applied to Jew and Gentile. The word αμαρτωλος, "*sinner*," occurs in the following passages. Rom. iii. 7. "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a *sinner?*" On which Mr. Belsham remarks: "The apostle here shows the folly of the principle upon which his opponent argues, by reducing it to an absurdity; and by showing the impious and *immoral* consequences to which it necessarily and directly leads."—Chap. v. 8. "While we were yet *sinners*, Christ died for us." In the paragraph of which this sentence is a member, it is the design of the Apostle to represent the state of believers, as such. Jews, equally with Gentiles, were subjects of the privileges which he enumerates: he includes himself in the description. The word "*sinners*" describes the state of believers previously to their admission to a part in the blessings secured to them by the death of Christ; and it is clearly used in a personal and moral sense.—Chap. v. 19. "Many were made *sinners*." A national and out of covenant sense is here quite inadmissible. "By the transgression of the first Adam, guilt was so far placed to the account of all his posterity," is Mr. Belsham's comment on the text.—Gal. ii. 15. 17. "We who are Jews by nature, and not *sinners* of the Gentiles."—"We ourselves also are found *sinners*." In the former of these passages, the descriptive epithet gives the text its definite import; and in the latter, the term is applied to the case of believing Jews, and cannot, therefore, indicate the state of Gentiles.—1 Tim. i. 9. "For *sinners:*" "persons guilty of offences which the moral law of God denounces," is Mr. Belsham's comment.—vs. 15. "To save *sinners:*" Here the word is personal, and moral, and universal. These are the entire number of examples of the word "*sinners*" which occur in the acknowledged Epistles of Paul. In the Epistle to the Hebrews, we find the following.—Chap. vii. 26. "Separate from *sinners:*" "free from all sin ceremonial and moral," is Mr. Belsham's paraphrase.—Chap. xii. 3. "The contradiction of *sinners*,"—the opposition of wicked men; and certainly, the most implacable of Christ's adversaries were the Jews.

We have thus gone through the Epistles of Paul, and have produced

every example of the use of the word αμαρτωλος, "*sinner*," which they comprise. We may probably be thought by some readers to have bestowed unnecessary labour on this investigation; but it was impossible to dispose of the case satisfactorily in any other manner than by a scrutiny of the instances in which the word is used. The reader has now these instances before him, and he will be at no loss to "explain the sense in which the word *sinner* often occurs in the New Testament." No evidence, we will venture to say, was ever more completely at variance with the purpose for which it was brought, than these examples are with Locke's representation, that "these epithets are used as the proper attributes of the heathen world, as considered in contradistinction to the Jewish nation;" as well as with Mr. Belsham's assertion, that "they are called *sinners*, who live neither under the Mosaic nor under the Christian covenant, and who are therefore said to be in an unholy state, how excellent soever their moral character may be." Nothing can be more clear and plain than the fact, that, in the Epistles of Paul, the word sinner is never used in reference to persons possessed of moral excellence, as descriptive of their external state and character, and, that in every example of its application, moral delinquency is comprehended. It is truly surprising with what facility representations of the import of scriptural terms, which are altogether destitute of support from the authority of Scripture, pass current with even intelligent readers of the New Testament. When our Lord said to the woman in Simon's house, who is called a sinner, "*Thy sins are forgiven*," he unquestionably referred to her moral state, and conferred upon her a personal blessing which had no relation whatever to a transition from an external unholy state to a state of external privilege.

As Mr. Belsham assumes, that the term "sinners" is to be understood, not in a moral sense, but as merely denoting persons who live neither under the Jewish nor under the Christian covenant; so he asserts, in accordance with Locke and Taylor, that the scriptural doctrine of justification by faith in Christ is to be considered as simply denoting admission into the Christian community; and that the terms applied to believers do not generally express moral character, so much as an external state of privilege and profession: saints are persons separated by their profession of Christianity from the rest of mankind, without any respect to moral character. But if, in the case of "sinners," the application of the term in "a national and not a moral sense" has been shown to be inadmissible; if the proof be clear, that, in the Apostolic Epistles, the expressions sinners and heathens, are never "convertible terms;" if, in opposition to these assumptions, the moral sense of the term be apparent in the several instances of its use; it would seem to follow, that the transition predicated of converts to the religion of Christ, is a moral change, and that the expressions which denote their new relation, are referrible to moral character, and are intended to describe it. The commission which the apostles received from Christ, and to which we may confidently assure ourselves, they adhered in the discharge of their high office as ambassadors for Christ, directed them to preach the Gospel to every creature; and its solemn sanction was announced in the words which accompanied his charge: "He that believeth shall be saved—he that believeth not shall be condemned." That is to say, according to the theology of this "Translation and Exposition," —*He who believes shall be saved*, shall be admitted to the privileges of the Christian community, shall be separated from the heathen externally without respect to moral character. *He who believes not shall be condemned*, shall remain under the disadvantages of a heathen state. Can this be the import of the commission? Does the former expression signify less than the whole of the benefits

included in the spiritual and everlasting salvation of man? Does the latter sentence denote less than the entire negation of all the blessings of a spiritual and eternal salvation, and the punishment of the unbelieving for their resistance to the grace of God? Do the apostles ever teach that admission to the privileges of an external community is the import of the message which they every where delivered?

The Apostle Paul describes himself (2 Cor. v. 18.) as being reconciled to God, and as bearing the ministry of reconciliation. What was the nature and value of this blessing to himself? Was it considered by him as only admission into a state of external privilege, admission to the privileges of the Christian community without respect to moral character? Was it not a blessing personal, independent of relation to a community, and expressive altogether of a moral change? Now whatever the expression, being "reconciled to God," denotes in the case of the Apostle, it must signify in its application to every other individual; for there is no difference, and with God there is no respect of persons. What then would a heathen consider as being the import of the apostle's entreaty, "Be ye reconciled to God—we pray you in Christ's stead?" Would not the apprehension be rising in his mind, and the feeling be springing up in his heart, that, by moral transgression, he was an enemy to God and in a state of extreme moral peril? What would his awakened conscience seek for its pacification? Would any thing short of the assurance of pardon allay the agitations of such a mind? And was any thing short of this given by the Apostles? The ministry of reconciliation purports, that "God in Christ is reconciling the world unto himself, not imputing their trespasses."—παραπτωματα is *moral offences*. There must be in connexion with the *rationale* and with the reception of this message from God to man, a real and striking change in all the moral relations of the individual who is the subject of this grace; he therefore cannot consider the amendment in his condition, as nothing more valuable than his being admitted into an external community.

But what, we would ask, is this Christian community, an admission into which is represented as being the privilege of believers? Christianity is not a national separation of a part of mankind from the rest of their species, as was Judaism. And with respect to the great purposes of Christianity, its specific ends and objects, the interests of persons professing the faith of Christ are never identified with their relation to an external community. There is, indeed, no other external community into which a person who believes the gospel can be admitted, than the particular society of which he enters himself a member; and this society has no such privileges to confer upon him, as can furnish the designations which, on the authority of the New Testament, belong to Christians. If we find the Apostles addressing Christian communities as *called, justified, sanctified*, &c., the only proper manner of explaining this use of such expressions would seem to be, that the individuals of whom those societies were comprised, were generally persons whose internal and moral state could be fitly represented by the terms. Such, for example, is the case in respect to the Romans, who are described by Mr. Belsham himself, (V. on Rom. viii. 9.) in a manner which exhibits their character as including much more than a state of external separation.

"*But ye are not in the flesh, but in the spirit, seeing that the spirit of God dwelleth in you.*—You are all sincere believers in Christ, and interested in the blessings of the gospel: for though you may not be so much distinguished as other churches are by spiritual gifts and miraculous powers, yet it is evident that the spirit of the gospel, which is the spirit of God, resides in you in a more important sense, in its moral influence upon your characters and lives."

A community of persons thus under the influence of a moral power sanctifying their hearts, and perpetu-

ally operating towards the maintenance and increase of holiness in their lives, would be correctly designated by the strictest application of the terms which the New Testament writers have employed in describing them.

We have not room to prosecute this topic; which is one of the first importance, as it involves the entire question of the acceptance of a sinner with God, and the real character of the gospel. Nor will our limits permit us to follow Mr. Belsham in his application of Taylor's system; a specimen of which may be seen in the following brief extract.

"For in it, the justification of God by faith, is revealed to faith. The apostle through this whole epistle calls that state of privilege into which men are brought by the gospel, JUSTIFICATION. In the language of a Jew, a heathen as such, is called a sinner, whatever his character may be: he is out of covenant with God. A Jew, being in a state of covenant, is holy. Under the new covenant, the heathen believer, as well as the Jew, is admitted into this holy state: from being a sinner he becomes a saint, selected and separated from the idolatrous and unbelieving world.

"This justification, or state of privilege, is *by faith;* for by the profession of faith in Christ, a man is transferred from the community of sinners and heathens into the community of saints, and becomes entitled to the privileges of the Christian covenant."

Of the value of this justification, we have the following account.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. v. 1.

"It was the boast of the conceited Jew, that he was holy, while the rest of mankind were sinners; that he was in a state of friendship and peace with God, while others were aliens and enemies; that he was the favourite of heaven, while they were under a curse; and the apostle's design in this eloquent passage is, to show that believers in Christ possess all the privileges of God's ancient people, though they do not submit to the Jewish ceremonial."

This justification is not, we apprehend, the *doctrina vel stantis vel cadentis ecclesiæ;* nor is this state of privilege the blessing of the gospel. The apostle would not, surely, state the privileges of Christian believers in accommodation to the notions of a "conceited Jew;" nor describe peace with God as in relation to an external state, in which moral character was not comprehended. It must then be the pacification of the conscience in a state of personal friendship with God, that is the subject of "this eloquent passage." When the apostle expresses the ardent aspirations of his mind, that he might be "found in Christ, not having his own righteousness" (or, according to Mr. B.'s reading, *justification*) "which was by the law, but that which is through the faith of Christ," is he to be understood as meaning nothing but his passing into an external state of privilege? Can any person read Philip. iii. 7–9, and have any other impression than that personal acceptance with God was the object of his intense solicitude? The apostles were commanded to preach repentance and remission of sins in Christ's name to all nations, beginning at Jerusalem. We should have imagined that this description of the objects of their ministry were sufficient to designate the economy in relation to which they laboured, as being more than a state of external privilege, and the circumstances of those to whom they tendered its blessings, as being different from a state of ceremonial disqualification, as emphatically a state of moral guilt and peril. But, according to Mr. Belsham's definition of Justification, the apostle was solicitous to be admitted to "all the outward privileges of the gospel," which, if practically improved, would entitle him "to an interest in its spiritual and everlasting blessings." Was not his being found in Christ identical with his interest in the spiritual and everlasting blessings of the gospel? And was not his practice the result and effect of this interest?

From so zealous a Unitarian as Mr. Belsham, the readers of his Exposition who may be acquainted with his previous publications, will be prepared to expect, that no op-

portunity is lost for the introduction of remarks in opposition to the generally received opinions as to the design of Christ's death. The volumes before us are accordingly replete with explanations of that great fact, which are intended to deprive it of every kind and degree of importance as a sacrifice for sin. It was a confirmation of his mission; it ratified the new covenant; it had other uses, but no direct moral relation to the sins and the forgiveness of mankind. In this last sense we are satisfied that it ought to be regarded; and we rejoice in this great expedient of mercy for the guilty. It would have been easy for the Apostles to describe the death of Christ as being in confirmation of his mission, had that been its end; but they have not so described it, and the miracles which Christ wrought, were the proper and designed proofs of his mission. The ratification of the new covenant, is an expression which we are willing to understand, if it were intelligibly explained to us, as the effect of the death of Christ; but we cannot perceive that the New Testament attributes to the death of Christ the office of introducing mankind into a state of external privilege. The Apostles use with great frequency expressions relative to the death of Christ, which describe it as a sacrifice for sin; and these expressions they do not use as occasional illustrations of a subject; they do not occur in their writings as allusions, but as exhibitions of a doctrine, as declarations of a fact, and in the most intimate connexion with the vouchsafement of Divine mercy to the guilty, and as the basis of their faith and hope.

"Whom God hath set forth *to be* a propitiation through faith "in his blood," (Rom. iii. 25,) is rendered by Mr. Belsham, and in the Improved Version, "whom God hath set forth *as* a "mercy-seat in his own blood;" and we are told by both, that the word ιλαστηριον uniformly signifies a *propitiatory* or "mercy-seat," but never *propitiation*. If we produce from 1 John ii. 2. iv. 10, the very word which undeniably means a *propitiation*, ιλασμος, then we are told that Christ is a *propitiation*, as, by his gospel, he brings sinners to repentance. Does ιλασμος, *propitiation*, ever mean to bring sinners to repentance? Or would it be so understood by the contemporary readers of the apostolic epistles? We think not. But, if ιλαστηριον, should mean "a "mercy-seat," the "mercy-seat" signified nothing to the offender, but as it exhibited the blood of the victim that had been sacrificed. The mercy of God, in the forgiveness of the sins of men, is exercised in the removing of moral disqualifications, and in the restoring of mankind to a moral capacity of felicity and union to God. Now, in the New Testament, the death of Christ takes away sin—reconciles man to God—procures, and is the pledge of everlasting redemption. These great moral benefits are ascribed to the death of Christ; which we may well understand, if his death was a true propitiation for the sins of men. But, if that were not the design of it, then, to us it would appear altogether unaccountable, that the language of the New Testament is thus special and exclusive, and that the sacred writers have not used the indefinite phraseology which Unitarians employ on the subject; that they have not ascribed the greatest benefits which mankind receive from Christ, to his miracles, or his ministry, or his doctrine, or his example.

(*To be concluded in our next.*)

Literary and Philosophical Intelligence.

Pot and Pearl Ash.—These are important and valuable articles of our northern manufactories, the source of very considerable profit and advantage to our com-

merce, whether our ashes find their way out of the ports of the United States or through Lower Canada. Every thing connected with the manufacture and sale of these articles should meet with prompt attention.

In one of the late numbers of Tilloch's Philosophical Magazine, the following discovery is announced:—

"I observed," says he, "many years ago, that I expected to see the powers of galvanism in one shape or other a necessary appendage to the apparatus of every bleach field. Subsequently, I stated that I considered all alkalies, alkaline earths and substances, were modifications of the same base, and that one day I hoped to see our potash taken from the *lime rock* of our own soil, instead of deflagrating the woods of America. After many a varied experiment, I have completely succeeded, and have now rendered myself and my country, so far as regards bleaching, perfectly independent of every foreign aid, and at an expense comparatively trifling."

If the *lime rock* properly prepared has been found to answer for bleaching, it will make a material alteration in the sale of our pot and pearl ashes, and the subject requires almost immediate attention.

Succedaneum for Leeches.—M. Salandiere, physician, has invented an instrument to serve as a succedaneum for leeches. It possesses considerable advantages, measuring exactly the quantity of blood to be taken, causing the fluid to move with greater or less rapidity on a determinate scale, and producing an effect called by physicians *resolving*, much superior to the leech. It has nothing to disgust like these animals, excites little or no pain, may be used in all countries, and in all seasons.

Cheap mode of preserving Anatomical Preparations.—It has been usual to employ, for this purpose, spirits of wine, somewhat above proof, which is very expensive. It has, however, been ascertained, by Mr. Cook, of London, that a saturated solution of muriate of soda, (common salt) answers the purpose equally well, and this solution, about three pounds of salt to the gallon, costs a very trifling sum. Mr. Cooke has received from the Society of Arts, for this discovery, the Society's medal.

Stones useful to Land.—In the book of Isaiah it is said, "My well beloved hath a vineyard in a very fruitful hill; and he fenced it, and *gathered out the stones thereof*, and planted it with the choicest vine, and built a tower in the midst of it," &c. Mr. Arthur Young, in his Farmer's Calendar, says, "It has been often remarked, and is a known fact, that too much stone picking has done a very sensible mischief, in many places, where picked by authority of parliament for turnpike roads." He then states an experiment made in Suffolk, upon three contiguous rods of ground, one of which was left with the usual quantity of stones, whilst they were gathered off the second, and put upon the third; so that there were the usual the double, and the deficient quantity of stones; when the crop upon the double proved the best, and the deficient the worst. But in the above case from Isaiah it is to be observed, that it was upon the first making of a vineyard on the side of a hill or mountain, where the stones were, probably, very large ones, which had been shivered and rolled down from the higher parts; in which case it would certainly be advisable to gather them up, and they would serve for the fence, or wall.

Improved mode of Printing Copper Plates.—A late number of the *Annales de Chimie*, treating on the progress of French industry, announces a discovery by M. Gonord, by the adoption of which, engraved plates of a large size may be adapted to an edition in octavo, without any reduction of the copper from whence the impression is obtained.

Religious Intelligence.

FOREIGN.

From the Missionary Herald.

MISSION IN CEYLON—TILLIPALLY.

Extracts from Mr. Poor's Journal.

Oct. 15, 1821.—This day commences the sixth year of my residence at this station. On a review of the past, and in prospect of the future, I perceive numerous and weighty motives to diligence in preaching the gospel, as far as is practicable, "to every creature." The few instances of hopeful conversion which have occurred at the station, during the past year, are pleasing evidences, that it is not a vain thing to preach the word; and if the many opportunities I daily have of testifying repentance toward God and faith toward our Lord Jesus Christ, be improved, further displays of divine grace may be expected.

Moodelicatty, an aged heathen in the village Erlarly, has, for some months past, manifested a concern for the salvation of

his soul, and heard the gospel preached with interest. He meets with opposition from the people in consequence of his partiality for the Christian religion.

Nov. 2.—A few weeks ago I directed each of the four boys, Porter, Jordan, Niles, and Stuart, to spend the forenoon, four or five times in a week, at our several day schools, for the purpose of assisting the schoolmasters, and of reading and distributing tracts in the villages. This evening I heard them read their monthly journals, from which it appears that they have many favourable opportunities for making known the truths of the gospel to the heathen.

Sickness of Onesimus.

23.—Onesimus, a member of our church, was attacked this morning with the cholera. This is the first case of this terrible disease that has occurred at Tillipally for more than a year. Early in the morning Onesimus came to my room and immediately began to speak, in an unusually interesting manner, on religious subjects. He spoke particularly of his own sinfulness and unworthiness, and of his need of such a Saviour as the Lord Jesus, by whom he hoped to be saved. He then requested me to pray with him. After I had done this, he told me that he was unwell; and requested that Niles, or Jordan, (who are members of the church,) might go and remain with him at his house, to read to him the scriptures, and to converse with his friends who might visit him. I went repeatedly to see him in the course of the day, read to him several portions of scripture, and prayed with him. In these exercises he took great delight. He manifested a lively interest for the spiritual welfare of his friends, and for the people around us who continue in idolatry. He often entreated me earnestly to warn them to repent and to believe on Christ. As I was speaking with those present (about 20 persons) he unexpectedly raised himself from his mat, and made a most affecting address. Most of those present were in tears. He then took a formal leave, first of the members of the church, and then of his wife and other relatives. He manifested, in a striking manner, both by his countenance and by his expressions, the great joy he felt in prospect of speedily departing to be for ever with the Lord. He made a short prayer, then closed his eyes, and endeavoured to be quiet. His disorder soon began to rage with great violence, and we had little or no hope of his recovery. We continued the use of very powerful medicines, and about midnight his disease abated, and he began rapidly to amend.

25.—Onesimus much better to-day; he is in a very tranquil and happy state of mind—is frequently inclined to speak of the views he had yesterday of the glory of God. Some who were with him and heard his conversation, and others who have heard of his case, are much surprised, and know not how to account for such strange appearances.

A Tamul gooroo from the coast, is now going through the parishes around us. He is held in high repute by the people, and many flock to him to receive instruction. This man whispers some sentence, in the Grandum language, in their ears, which they are never to repeat to others; the meaning of which they do not understand. They appear to regard this instruction as a kind of passport to a better state. Many of my neighbours, who have long heard the gospel, have recently taken this new degree in heathenism.

Influence of Presents for the Schools.

Dec. 19.—On Wednesday last, brother Woodward, who has been absent from us several months in consequence of ill health, returned from Calcutta, apparently much benefited by the voyage. The pleasure we experienced in consequence of his return is greatly increased by his bringing with him many letters, and a number of boxes, containing books, pamphlets, and other articles forwarded to us from America, at different times, within the last three years. I have much pleasure in acknowledging the receipt of several packages, containing a variety of articles, most of which were designed for the female school at this station. These free-will offerings, though valuable on their own account, are rendered doubly so, in consequence of the kind and obliging manner in which they were presented. As I opened the numerous small parcels, and read the inscriptions upon them, and the very affectionate notes which accompanied them, (most of which were addressed to her who is now deaf to the accents of earthly love and friendship!) my mind was agitated by a variety of strong emotions. After the articles contained in the boxes were laid in order upon our table, the school children, and other persons, came to see them, to whom we explained the object for which those articles were sent. They appeared to consider them as striking evidences, that there *are Christians* in *America*, who are interested in the welfare of the people here, and are willing to incur much expense to do them good. It was soon known among the people, that presents had been sent from America for those girls, who are willing to be instructed in our schools. Some good effects, I trust, will result from the impressions that have been produced.

An Inquirer.

The interpreter of the court at Mallagum visited me, for the purpose of conversing on religious subjects. I spent three hours with him, and found his mind to be in an interesting state. He made many particular inquiries, which had occurred to his mind on perusing some parts of scripture. He said he believed the Christian religion to be *true*, but that it would be extremely difficult for him, on account of his numerous family connexions, openly to renounce heathenism. He said he believed *in heart*, and asked whether a person could not be saved, who in *heart* believed on Christ, though in things merely outward he conformed to the customs of the heathen. He was much inclined to this opinion; the reason he assigned for it was, that God does not much regard outward things. When I brought to his view the scriptural evidences of faith in Christ, and the sacrifices we should be willing to make for his sake, he said, "These things appear reasonable, but I have not now strength sufficient to resist the opposition of my relatives. Yet I think that, in the course of a year, I shall be a Christian." This is one of the most respectable and influential heathen in the district. I have frequently had long conversations with him on religious subjects. He often attends preaching on the Sabbath at Mallagum. The language of his heart appears to be, "Almost thou persuadest me to be a Christian."

Jan. 31, 1822.—At our church meeting this evening, each member gave an answer to the question, "What have I done, in the course of the week, for the salvation of the souls of the heathen." It is extremely gratifying to perceive in those, who have received the gospel, a disposition to make it known to others. *Susanna Hopkins*, a girl supported by the Salem Female Education Society, has, at several different times, been considerably affected by divine truth; and has of late, at her own request, attended the meeting held for the benefit of those, who have been received into the church.

Feb. 17.—This afternoon conversed with people in different places, in the fields. Found them perverse and impudent. The Roman Catholics and the heathen are strengthening each other in their respective errors, particularly on the subject of image worship.

March 5.—This morning Ebenezer Porter left his station, to act as an interpreter for Mr. Woodward at Batticotta. Contrasting the present state of this youth with what it was when he first came here to be instructed, I have a pleasing view of the utility and importance of the boarding schools connected with our mission. This afternoon examined the school established near the old church buildings in the parish of Miletty. Thirty boys and three girls were present. Preached to sixty or seventy persons, who listened with some attention. When I open a new school, or commence preaching in a village, many persons will, for a few times, come to hear what I have to say. But soon they become weary of attending, and either oppose the truth, or entirely disregard it. We are greatly in danger of being led astray by appearances, in judging of the disposition of the people to receive the gospel. We find it to be almost universally the case, that as soon as they understand the cardinal doctrines of Christianity —*the doctrines of the cross*,—they most heartily despise them.

Translation of Tracts.

15.—There are three boys at Mallagum, who attend our day school, sons of the principal men of the parish. The boys are able to translate plain English into Tamul, and have, of late, translated and read to the people, a number of the tracts lately sent us, printed by the New England Tract Society.

30.—Attended, as usual, on the last Saturday of the month, the meeting of the committee of the native Bible Association at Mallagum. H. G. Speldewinde, Esq. the sitting magistrate of that place, who is president of the society, is interested to promote its objects. Five or six native head-men, members of the committee, usually attend the monthly meetings. The monthly subscribers to the funds of the society, who are principally heathen, are not very ready to pay their subscriptions. This is not an unexpected difficulty. There is reason, however, to hope, that some good effect will result from the formation of the society, particularly as it may be the means of opening the way for the circulation of the scriptures.

April 13.—This morning the mother of Elizabeth Worcester, one of the girls in our boarding school, died of the cholera. During her sickness she manifested some concern for her soul. She asked some important questions concerning the way of salvation. Her nephew, Onesimus, conversed and prayed with her, the night but one previous to her death. Niles, also, had some religious conversation with her. This woman, who lived near our house, has, for several years past, frequently attended church on the Sabbath, and has had much religious conversation. Her daughter was one of the first girls received into our school.

22.—This morning, Onesimus came to my room, being deeply impressed with a

sense of God's goodness in sparing his life, while in imminent danger by a fall from a well sweep. He mentioned, with much feeling, three instances in which he had been preserved when death appeared to be very near. He requested me to call his wife, who stood at the door without, and to make his repeated escapes from death the occasion of warning her to attend to the concerns of her soul, and to prepare to die. For a long time past, she has been induced, by her husband's persuasions, to attend preaching on the Sabbath.

Labours of a Native Preacher.

23.—Went to the parish of Miletty. While I was examining the school, and preaching to the people who assembled there, Philip took his New Testament and went to the sea shore to read and speak to the fishermen, who are Roman Catholicks, of his own cast. Many heard him attentively. While he was addressing a company at the house of a Catholick, the owner of the house, who had been absent, returned home. As soon as he recognised Philip the heretic, he drove away the people, and excited a tumult against him. He endeavoured to quiet them, and stated to them some plain truths from the scriptures. When he repeated the second commandment, the man cried out, "Hear how heretics have altered the word of God." They then used very abusive language, and gnashed upon him. He showed them how contrary their conduct was to the precepts of Jesus, and told them that as they considered him to be in an error, they should endeavour to instruct and persuade him. On their telling him that it was disgraceful for missionaries to preach in the highways and market places, he pointed them to the conduct and precepts, both of Christ and his apostles.

May 7.—A day fraught with most sacred and affecting associations; it being the first anniversary of Mrs. Poor's departure. A few months after her decease, a short account of her life and death was prepared for circulation among the natives around us. The object of this account was to give such a view of her character and conduct, as would illustrate some of the principal truths of Christianity, and furnish occasion for mentioning the most important facts relative to the progress of the mission at this station. I have reason to believe that this account will be of some use to the people.

An interesting Visit.

June 19.—Set out this morning for Velluwittiture, a populous village on the sea shore, about twelve miles north-east of Tillipally. Philip and Cornelius, a boy belonging to the boarding school, accompanied me. At the bazar, near the school, in Miletty, where hundreds of persons usually assemble, no one was to be seen. I saw the principal man of the village, through whose influence the school was established, and began to converse with him respecting the cholera. He was unwilling to hear any remarks, and was urgent that I should proceed on my journey. I then went to a village four or five miles distant. At this place I spent three or four hours; saw several of the principal inhabitants, to whom I explained the objects of my coming to this country, and distributed about thirty tracts written on the ola, and also a few printed extracts from scripture. The village is small, and the people generally are poor and ignorant. Several persons, who are parents, requested me to establish a school in the village. While I was engaged in conversing with those who came to see me, Philip spent the time in visiting the people from house to house. We then proceeded to Velluwittiture, and went to the former maniagar's house. This man, who is about sixty years of age, is much respected by the people; and, by his many good deeds, has acquired the name of the charitable maniagar. Formerly, when in office, he possessed considerable property, but is now much reduced. One year ago he opened a charity school in his house, which is now attended by 120 boys, whom he himself instructs. I reached his house about sunset, and found him sitting in his verandah, having about 40 boys drawn up in a semicircle around him, whom he was about to dismiss. I introduced myself to him and told him I had long wished to visit his school, and to converse with the people in his village. He appeared to be much pleased that I had come to see him. He apologized for their being so few boys present, by saying it was the time of new moon. After he had given some account of his school, he called upon several boys to repeat a part of our Saviour's sermon on the mount, which they had learnt from some scripture extracts, which Dr. Scudder left at the schools a few months ago, when on a preaching tour in that part of the country. Their repeating their verses immediately on my arrival, was a pleasing circumstance, and excited a hope, that the schoolmaster would be willing to introduce into the school the books, which I carried with me. On my informing him, that I had come to spend several days in the village, he showed me the accommodations I should have as long as I was pleased to remain with him. He gave me the use of the verandah, which he had

erected for the accommodations of the school, and furnished me with a chair and table. He is the only man in the village, as I was afterward informed, who has such articles of furniture, and these were provided mainly for the accommodation of white people, who occasionally visit the place.

In the evening the schoolmaster came and sat near me, and gave a short history of his life. At the close of his conversation, he proposed that I should take the school under my care, introduce such books, and give him such wages as I might think proper. The reason he assigned for making this proposal was, that, as he received no compensation from the parents of the children, he found it difficult to support his family.

Knowing that our Wesleyan brethren have a school in Valliwetty, the adjoining village, and presuming that they would be willing to take this under their superintendance, I told him I would recommend him and his school to them. I improved this favourable opportunity of explaining to him the nature and importance of the Christian religion, which I came to make known to the people, and urged him to examine and seriously consider the subject, as it is intimately connected with his everlasting welfare. He heard me patiently, and professed to perceive that what I said was reasonable and worthy of attention. This morning I visited the Wesleyan school in the next village, and addressed a small company of persons who assembled at the school bungalow. On my return to the house where I lodged, I found eighty-four boys assembled and engaged in study. I spent some time in examining them relative to the progress they had made, and gave to twenty-two boys tracts written upon the ola, which they were to read to me in the afternoon. In the course of the day, a number of persons came to see me, with whom I conversed on religious subjects, and to whom I gave some tracts. In the afternoon I heard the boys read the written tracts, which I gave them in the morning, and made a present to each of a printed scripture tract, with which they were much pleased. Toward evening preached at a rest house in the neighbourhood. Twenty or thirty persons beside the school boys attended, to whom I gave tracts. On Friday morning, walked through the most populous parts of the village, and conversed with small companies of people in several places. On my return to the school, it was pleasing to notice that most of the boys to whom I gave printed tracts yesterday, had procured small white bags, in which to preserve their books from injury. In the afternoon, about 20 boys began to copy on the ola, and to commit to memory, the first part of Watts's Catechism. Several of the head men of the village, who had been absent for several days, returned, and came to see me. I explained to them the object of my coming among them, and made them presents of some printed tracts. At my request they assisted in collecting the people near the market, to whom I preached. After I had done speaking, Philip addressed the people present. On my return to the schoolmaster's house, I found the present maniagar, the principal man of the parish, waiting to see me. After some conversation with him, I presented him with several books. He spoke much in praise of the charity school, said there was not such another school in the country. He advised that I should take it under my direction. On the side of the schoolmaster's house, which is near the verandah, in which the school is taught, stands a small temple about three feet square, fitted up in a fanciful style. At this little temple, the school boys, on certain occasions, perform ceremonies, and invoke the assistance of some heathen deities. The faces of all in the school were daubed with ashes. This, in the view of the people, gives them a beautiful appearance.

In the garden adjoining the schoolmaster's house, stands a small Roman Catholick church. Between the garden fence, and the small heathen temple before mentioned, there was room just sufficient to receive my palankin, which contained my tracts, books, and other articles for my accommodation. This (my palankin and its contents,) was the only Protestant establishment in this populous village. Having the Roman Catholick church on one side, and the heathen temple on the other, a train of interesting reflections were frequently excited. I had faith to believe, that ere long, the truth will prevail, and the heathen be given to Christ for his inheritance.

DOMESTICK.

Extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of America.

(*Continued from p.* 334.)

Resolved, That Dr. Janeway be authorized, and he is hereby authorized to procure the binding of a number of copies of the 2d and 3d volumes of the Printed Extracts, and also copies of Missionary Sermons remaining in his hands, and endeavour to have them sold at a cheap rate, for the benefit of the Missionary Fund.

One hundred and fifteen copies of the

Extracts of the Minutes of the General Association of New Hampshire and ninety copies of the Extracts of the Minutes of the General Convention of Vermont were received, and it was agreed that they be distributed among the members of the Assembly.

The Committee to which was referred the petition of the Synod of New York and New Jersey reported, and their report being read, was adopted, and is as follows, viz.—

Resolved, That agreeably to the petition of said Synod, the Presbyteries of New York, Long Island, Hudson, North River, and 2d Presbytery of New York, be constituted, and they are hereby constituted a Synod, to be called the Synod of New York—that they hold their first meeting on the 3d Tuesday of October next, at 10 o'clock, A.M. in the First Presbyterian Church in the city of New York, and afterwards on their own adjournments—that Dr. Rowan, or in case of his absence, the senior minister present, open the meeting with a sermon, and preside till a new Moderator is chosen.

That the Presbyteries of Jersey, New Brunswick, Newton and Susquehannah be constituted, and they are hereby constituted a Synod, to be called the Synod of New Jersey,—that they hold their first meeting on the third Tuesday of October next, at 10 o'clock, A.M. in the First Presbyterian Church in Newark, and afterwards on their own adjournments,—that Dr. Woodhull, or in case of his absence, the senior minister present, open the meeting with a sermon, and preside till a new Moderator is chosen.

A petition from George Bourne was overtured, and being read, was committed to Messrs. Aikin, Kemper, Woodbridge, Elias B. Caldwell and Van Dyke.

A commissioner from the Presbytery of Huntingdon stated to the Assembly that the Presbytery had taken under their care Mr. John M'Ilheny, a licentiate from the Presbytery of Letterkenney in Ireland,—that he had passed the time of probation and the parts of trial prescribed by the General Assembly in the case of foreign licentiates and ministers, and that his trials had been sustained by the Presbytery. Mr. M'Ilheny's certificates and collateral testimonials were read, and the Assembly being satisfied, it was resolved that Mr. M'Ilheny be received, and he thereby is received, as a licentiate, in good standing, in connexion with the Presbyterian Church of the United States.

The following persons were chosen and appointed a Board of Missions for the ensuing year, viz:

Of Philadelphia and its vicinity, the Rev. Drs. Green, Wilson, Alexander, Miller, Janeway, Ely and Neill; the Rev. Messrs. Potts, Skinner, Patterson and Dickey; and Messrs. Robert Smith, Robert Ralston, John Connelly, John M'Mullin and Samuel Bayard.

Of New York and its vicinity, the Rev. Drs. Romeyn and Richards, and Messrs. Lenox, J. R. B. Rodgers, D. Bethune, Z. Lewis, and R. Havens.

Of the Synod of Gennessee, the Rev. Dr. E. Fitch.

Of the Synod of Geneva, the Rev. Dr. Perrine.

Of the Synod of Albany, the Rev. Dr. Chester.

Of the Synod of New York and New Jersey, the Rev. Dr. Hillyer.

Of the Synod of Philadelphia, the Rev. Dr. Cathcart.

Of the Synod of Pittsburgh, the Rev. Elisha Macurdy.

Of the Synod of Virginia, the Rev. Dr. Rice.

Of the Synod of Kentucky, the Rev. Dr. Blythe.

Of the Synod of Ohio, the Rev. Dr. R. G. Wilson.

Of the Synod of North Carolina, the Rev. John. M. Wilson.

Of the Synod of South Carolina and Georgia, the Rev. Richard B. Caten.

Of the Synod of Tennessee, the Rev. Gideon Blackburn, D. D.

The Judicial Committee brought before the Assembly an appeal of Mr. Newton Hawes from a decision of the Synod of Genessee, affirming his suspension from the ordinances of the church, which suspension had been determined by the church of Warsaw. Mr. Hawes not being present, Dr. Janeway and Mr. Philipps were appointed to defend and support his appeal.

The documents in the case were read.

A motion was made and seconded that a new trial be granted, and after the commissioners from the Synod, and the supporters of the appeal had been heard at some length on the subject of this motion, the Assembly adjourned till 9 o'clock on Monday morning.

A report signed by two members of the committee on psalmody was read, and it was put upon the docket.

It being the order of the day, the Assembly proceeded to receive communications on the state of religion, and Mr. Reuben Smith, Dr. Caldwell, Messrs. Eliot, Hodge, and Hoge, were appointed a committee to prepare a connected narrative of the information that may be received on the subject, and submit it to the Assembly. After considerable pro-

gress had been made in receiving communications, it was agreed that the Assembly have a recess till 4 o'clock, P. M.

The committee appointed to make arrangements for the concert of prayer to be held on Wednesday evening, reported, and their report was adopted; and it was agreed that the concert of prayer be held in the First Presbyterian Church in this city.

It being the order of the day for this morning, the Board of Missions reported, and their report was committed to Messrs. Axtell, Fine, Hulburd, Matthews, and Brownlee.

A communication signed by Mrs. Susan V. Bradford and others, executors and trustees of the will of the late Dr. Boudinot, was received, and being read, was committed to Dr. Miller, Messrs. E. B. Caldwell, Post, Pratt, Hoygt, and Van Dyke.

The committee on the subject of a correspondence with the Reformed Dutch Church reported, and their report being read, was referred to a special committee which had been previously appointed.

Resolved, That the Board of Missions be requested to present the thanks of this Assembly to Rev. Philip M. Whelpley for the missionary sermon, which by the appointment of the Board he had preached last evening.

The committee appointed on the subject of an application from the Synod of South Carolina and Georgia in relation to certain disputed boundaries, reported, and their report being read, was adopted; and is as follows, viz. That the request of the said Synod, so far as relates to the Presbytery of Alabama, viz. that said Presbytery be considered as included within their bounds, is reasonable, and they recommend, that it be granted accordingly; with respect to another suggestion contained in said application, to wit, that the Presbytery of Mississippi, now in connexion with the Synod of Tennessee, should be transferred to the Synod of South Carolina and Georgia, the committee have not felt themselves possessed of sufficient information at present to form a decision. They feel it a duty nevertheless to say, that from representations made to the committee from a member of each of these Synods, they anticipate that the time is not distant, when a new Synod will be regularly formed in this region, including both the Presbyteries in question.

The judicial committee laid before the Assembly the following reference from the Presbytery of Redstone, viz. "A joint request from the Rev. Artemas Loomis and the people of his charge, to be detached from the Presbytery of Redstone, and connected with the Presbytery of Lexington, in the Synod of Virginia. Resolved, To refer the above request to the next meeting of the General Assembly. True copy. Signed,

ROBERT JOHNSTON, *Stated Clerk.*

Resolved, That the above case, viz. the request of Mr. Loomis and his congregation be referred, and it is hereby referred to the Synod of Pittsburgh, and that the Synod be authorized to comply with the request of Mr. Loomis, if they judge it expedient and proper.

The following report of the judicial committee in the case of the complaint of members of the Carlisle Presbytery against the decision of the Synod of Philadelphia was received, which, being read, was adopted.

Resolved, 1. That no discussion ought to be allowed which may involve the character of Mr. M'Dowell, in his absence.

2. That the complaint ought to be considered by the Assembly, only so far as it regards the *regularity* of the proceedings of the Synod in reversing the judgment of Presbytery in the case. Ordered that the above report go on the docket.

The consideration of the motion for a new trial in the case of Newton Hawes was resumed, and the counsel for the appellant were heard in support of the motion.

It being the order of the day for this afternoon, the report of the Board of Directors of the Theological Seminary, together with an act incorporating trustees of the Theological Seminary, was read and committed to Messrs. Jennings, David Elliott, Paxton, Fine and Bayard.

A deputation from the Associate Reformed Synod of New York, appeared in the Assembly, and it being announced that they had a communication from the Synod to this Assembly; it was resolved, that the receiving of their communication be the order of the day for to-morrow morning.

It being the order of the day for this morning, the election to fill up the vacancies in the Board of Directors of the Theological Seminary was held. The ballots were taken, and committed to Messrs. Rodgers, Hotchkin and Benedict to count the votes and report to the Assembly.

This committee reported, and their report being read, the following persons were declared duly chosen Directors of the Theological Seminary for three years, viz. Rev. Dr. Samuel Blatchford, Rev. Messrs. John E. Latta, Francis Herron, John Johnston, David Comfort, Rev. Dr. Joseph Caldwell and Rev. John M. Duncan, ministers; and Messrs. Divie Bethune, Alexander Henry and Eleazer Lord, elders.

It being the order of the day for this morning, a communication from the Associate Reformed Synod of New York was received, viz. a memorial of said Synod claiming the library, funds, &c. transferred as stated in the memorial by the late General Synod of the Associate Reformed Church to the Theological Seminary at Princeton. This memorial being read, the consideration of it was postponed till the afternoon.

The business left unfinished yesterday afternoon was resumed, viz. the consideration of a motion for a new trial in the case of Newton Hawes, who had appealed from a decision of the Synod of Genessee affirming a decision of the church of Warsaw, by which Mr. Hawes had been suspended from the privileges of the Church.

The commissioners of the Synod were heard till they were satisfied; and they and the counsel for the appellant withdrew from the Assembly.

After some discussion on the subject of the motion, by the members of the Assembly, it was agreed that the members be called upon in the order of the roll. After some progress had been made in calling upon the members, the Assembly adjourned till 4 o'clock, P. M.

The committee to which had been referred the reports of the Presbyteries on the subject of educating poor and pious youth reported, and their report being read was accepted.

The Assembly proceeded to the consideration of the memorial from the Associate Reformed Synod of New York. Dr. Proudfit and Rev. Robert Forrest, the bearers of the memorial, were heard at considerable length in support of it, and the memorial was then committed to Dr. Blatchford, Dr. Ely, Messrs. Ebenezer Dickey, Jennings, E. B. Caldwell, Lewis and Cushing.

The narrative of the state of religion was read, and being in part corrected, it was agreed that it be read as part of the exercises assigned for this evening, subject to further correction previously to its being printed.

The committee, to which was referred the report of the Board of Missions reported, and their report being read and amended, was adopted and is as follows, viz.

Resolved, 1st. That the report of the Board of Missions be accepted and approved.

2d. Resolved, that it be earnestly recommended to all the congregations under the care of the Assembly, to send annual and liberal contributions to aid the Board in their future operations, but this recommendation shall not involve in censure any congregation belonging to the Synods to whom the General Assembly has given permission to manage their own missionary concerns, who shall think themselves unable to contribute to the funds of the Board of Missions.

3d. Resolved, that the Assembly highly approve the sentiments expressed by the Board, with respect to the new states in the western and southern parts of our country, and to the importance of supplying them with the preaching of the gospel, that their character, which is now forming, may be formed under the influence of religion.

4th. Resolved, that the Trustees be directed, and they are hereby directed, to issue a warrant for the payment of the sums now due to the missionaries which have been employed by the Board.

The committee to which was referred the minutes of the General Synod of the Reformed Dutch Church, on the subject of correspondence between that Synod and the General Assembly, reported, and their report being read was accepted. A motion was made and seconded that the report be adopted. After some discussion of this motion, it was postponed to take up the following resolution, which after much discussion was adopted, viz.

Resolved, That the plan of correspondence, as amended by the General Synod of the Reformed Dutch Church, together with the additional article, proposed by that body be adopted, with an expression of a hope, however, that the additional article in question will be reconsidered by the Synod at their next meeting, so that unless it should be regarded as of vital importance to the mutual and friendly correspondence of both bodies, it may be expunged, depending in this case upon the honourable principles of intercourse founded on our common Christianity.

The several articles of the plan were then read and the vote taken upon them separately, and finally, the vote being taken upon the whole, they were adopted, and are as follows, viz.

1. The churches are to remain entirely separate and independent.

2. Any member of either church may be received to communion in the other, on producing to the proper church officers sufficient evidence of a good and regular standing in the church with which he is connected.

3. It shall be permitted to the competent church officers in any congregation, settled or vacant, of either church, to invite to preach in their pulpit, any minister or probationer, who is in good standing in either of said churches, and who preaches in their purity the great doctrines of the gospel, as they are stated in

their respective confessions of faith, and have generally been received and taught in the reformed churches; but it shall be entirely optional to give or withhold such invitations; nor shall it be esteemed offensive or unkind if the invitation is withheld.

4. A vacant congregation shall be at liberty to call a minister from either of the churches, according to the order established in that church from which he may be called; he conforming himself to the order of the church to which he shall be called; and in case of a congregation being formed of people from both, it shall be at liberty to put itself under the care of either, at its option.

5. Persons under censure, or process of censure in either church, shall not be received in the other church, while such censure remain, or such process is unfinished.

6. The ministers of either church may be invited to sit as corresponding members in their respective judicatories, except the highest and the lowest, viz. the Church Session and Consistory, the General Assembly, and the General Synod.

7. The General Assembly of the Presbyterian Church and the General Synod of the Reformed Dutch Church, shall each appoint one minister and one elder, with an alternate of each, to sit in these judicatories respectively, with the privilege of deliberating on all subjects that may come before them.

Additional Article. 8. The ministers of one of the corresponding churches, shall not in any case intrude upon the office of the ministers of the other church.

The stated clerk reported to the Assembly that the names of ministers and congregations are to be published in the minutes of next year, and suggested the propriety of earnestly requesting from the Presbyteries, complete reports to the next Assembly: the report being read, was committed to Dr. Richards and Mr. Philips.

An overture was submitted to the Assembly on the subject of a friendly correspondence with the Reformed German Church in North America. This overture, being read, was put on the docket.

The business left unfinished yesterday morning, was resumed, viz. the consideration of the motion for a new trial in the case of Newton Hawes. The calling of the members, in the order of the roll, was finished, and the question being taken, the motion was determined in the negative.

The following motion was then made and seconded, viz.

That in relation to the petition of Newton Hawes the General Assembly order that the Synod of Genessee be directed, at their next session, to hear and issue his complaint.

After some discussion, the consideration of this motion was suspended, and the following business was taken up.

The secretary of the United Foreign Missionary Society laid before the Assembly the annual report of the society, and it was referred to Dr. Richards, Mr. Keep and Mr. Fisher to examine it, and submit to the Assembly those parts of the report which require their attention.

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We are obliged to defer the remaining extracts from the minutes of the Assembly, till the coming month.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of Rev. Robert B. Belville, from the Education Society of Neshaminy Congregation, for the Contingent Fund - - -	$10 00
Of Rev. John W. Scott, a quarter's rent, for do. - -	87 50
Of the Union Congregation of Monroe, per Mr. W. Bradford, forwarded by Rev. John M'Ilhenny, Lexington Presbytery, for do. - - - - -	20 00
Of Eliphalet Wickes, Esq. a collection in the Church of Jamaica, Long Island, for do. -	46 00
Amount received for the Contingent Fund -	163 50
Of Charles Chauncey, Esq. fifth instalment in full of his subscription for the Permanent Fund - - - - -	10 00
Of Rev. George C. Potts, from the Endowment Society in the Fourth Presbyterian Church, for the Synod of Philadelphia Professorship - - -	3 25
Of Captain Jared Bunce, forwarded by Rev. Dr. Palmer, of Charleston, South Carolina, for the Southern Professorship, viz.	
from Mrs. M'Ilhenney -	50 00
Wm. Eddings, Esq. -	50 00
Mrs. Flinn - -	100 00
J. B. Grimball, Esq. -	100 00
and Miss Grimball - -	100 00
Of Thomas H. Mills, Esq. the payment of his second note for the Woodhull Scholarship	500 00

And six months' interest in advance on his remaining notes, for do. - - -		37	50
Of Rev Dr. John M'Dowell, from William Scott, Esq. of Elizabethtown, New Jersey, for the Scott Scholarship, which is now fully *endowed* by the payment of $2500 - - -		1000	00
Of Solomon Allen, Esq. upon being informed of the necessities of the students in the seminary, he, unsolicited, generously presented to the Treasurer $50 for their use - -		50	00
Total	$	2164	25

View of Publick Affairs.

The information which has reached our country, during the past month, in regard to Spain and Portugal, does not appear, at least for the present, to be favourable to the prospects which the friends of freedom and human happiness had flattered themselves were opening on those countries. It is natural that our wishes should influence our opinions and belief; and a more striking exemplification of this truth we have never witnessed, than in the confident expectations indulged, and opinions expressed, both in Great Britain and the United States, in regard to the immediate triumph of the cause of liberty, in Naples, Spain and Portugal. Nor do we think that the cherishing of these expectations and opinions, although events should disappoint and falsify them altogether, is dishonourable to those who have entertained them. Ardent desires that men may be delivered from tyranny, superstition and misery, and be brought into a state of freedom, knowledge and happiness, although indulged to such a degree as in some measure to warp the understanding and judgment, or at least to overlook the obstacles that oppose the consummation of the desired events, must ever be regarded as some of the best feelings that can warm the human bosom. Without such desires and feelings, nothing good, or great, or generous, or glorious, was ever yet effected—They are indeed sometimes disappointed, and, when they are, they always afford a triumph to those cold-blooded and hard-hearted calculators and prognosticators of what is likely to take place—who contemplate the prospect of happiness or misery to millions of their fellow men, with rather less interest than they mark the indications which tell us whether the approaching season will give us few, or many, or no moschettoes. Such men are not to be envied. As they never form any wishes, or make any attempts, to do good themselves, they, of course, meet with no opposition, and no disappointment in their plans. The chief source of their gratification—happiness it is not—is that which they have in common with the *worst of beings*—to rejoice in the verification of their presages, that some attempt of benevolence, or of piety, will prove abortive.

While, however, we offer what we deem a just and sufficient apology for the sanguine anticipations of the friends of benevolence, in regard to the conflicts in which the inhabitants of the Southern and Western parts of the European continent have been, or are now engaged, we wish not to be the advocates of error and extravagance, of any kind. A degree of error and extravagance which might have been avoided, has, we really think, been fallen into, in the case before us. From the charge of this we do not plead an entire exemption for ourselves. But we look back with some satisfaction to a remark which we made in our view of publick affairs, for the month of May; when the whole of the present campaign of the French was in prospect. After saying that "we had not forgotten what took place in regard to the invasion of Naples," we observed, that "the truth is, we do not know the real state of things, and particularly *the state of the publick mind*, on the continent of Europe." The avoidable error of the friends of rational freedom has, we conceive, lain in this very point. The only countries on earth—and it is mournful to think of it—in which a generation of men exists, who have been born, and grown up, amidst institutions, and ideas, and habits of rational liberty, are Britain and the United States.—Switzerland and Holland are partly, but not fully, an exception to the sweeping generality of this position. Now, the claims of arbitrary power are not viewed, and felt, and resented, by a people accustomed to submit to them, as they are by those who have always abhorred and resisted them. The mass of the people who have been trained up in habits of submission to unjust and tyrannical impositions and demands, especially when they are grossly ignorant and deeply influenced by superstition, cannot be roused to a vindication of their rights, like freemen, who have been educated in a knowledge of those rights,

who possess a considerable portion of general information, and who have imbibed the pure principles of religion from the sacred scriptures themselves. The popular mass in Portugal, Spain and Italy, have been accustomed to tyrannical rule, and are ignorant and superstitious to a degree truly lamentable—Let it be remarked that we say the *popular mass* are of this description. They have wise and enlightened men among them, capable of planning for the public good, and who are really desirous to promote it. But they want, if we may be allowed the expression, the right kind of *stuff*,* of which to make a nation of freemen. Hence when they attempt it—as they sometimes do—before the stuff is prepared for the purpose, they fail miserably, or are retarded greatly in their operations. We verily believe that the disappointment at Naples, and so far as it has taken place, the failure in Spain and Portugal, as well as the long-continued confusion and conflicts in South America, may all be attributed to this single cause—*the mass of the people have not been prepared for free institutions*—Not prepared either to enjoy them, or to contend for them with energy, unanimity and perseverance. Other causes there are, but they would easily have been controlled, if this principal one had not operated. Kings and viceroys have had many dependants,—an ancient aristocracy has had great influence,—a corrupted priesthood has had the same, and old institutions have had many attached friends.—But all these might have been overruled, and would have been, if the people at large had been enlightened and virtuous, and had thought and felt in any good degree as freemen think and feel. How long it will take to produce, in the population of continental Europe, that state of mind necessary to the full enjoyment of civil and religious liberty, we pretend not to predict. The good work we think is begun, and we do not believe it is in the power of mortals to stop its progress. With all our hearts we wish it success; but we have long believed, and late events confirm us in the belief more than ever, that it is a work which must reach its completion by a much slower advance than many have expected. In the mean time, the phases, or aspects, of this good work or cause, will probably be very various. At one time it may appear, as it now does in Naples, as if it were entirely at an end, and that tyranny and oppression were completely and permanently triumphant: at another time it may seem, as it lately did in Spain and Portugal, as if the nations were to be blessed at once with liberty and peace. But we are of the opinion that the expectations generally excited by these different appearances will equally prove delusive—that the influence of the principles of rational freedom will still gain ground, but withal much more tardily than has commonly been anticipated. Probably no generation of men who have not been in a good measure *educated* for freedom, can ever fully enjoy it. We may lament this fact, but we fear that all history and observation go to prove that it must be admitted.

Beside what we have said above, we deeply fear that the south and west of Europe have a large arrear of suffering and blood, yet to pay to that divine justice which punishes national sins with national chastisements. We here refer, not only to the recent reluctance manifested by some of these nations to abandon the horrible traffick in slaves on the coast of Africa, which we have heretofore alluded to, but also to the innocent blood which has been shed in the infernal courts of the inquisition, and to that which has flowed from a host of martyrs, slain in these countries under the sanction of established laws, for their testimony to the truth as it is in Jesus. We are well aware that this is a consideration which never enters the mind of the mere politician, and which infidels, and many nominal Christians no better than infidels, are ready to treat with contempt and ridicule. But we believe that it is a consideration which is fully sanctioned, and which we are plainly taught to regard, in "the scriptures of truth"—which will stand in opposition to all the wisdom of this world, and to all the impotent rage, scoff and scorn, of the ungodly and profane.

As there are very few of our readers who do not learn from the newspapers, which abound in our country, the details of passing events, more fully and at an earlier period than we can possibly give them in our pages, we have thought it would be more useful that the most of this part of our work should, for the present month, consist of remarks which newspapers rarely contain, than of a repetition of what they have already presented to the publick eye. It may be useful, however, to record a summary of facts which have come to our knowledge in the past month, in relation to what has passed in the political world.—The French, it appears, pursued their march to Madrid, with very little difficulty and scarcely any opposition.—That an advanced corps, however, were roughly handled by the Spanish troops that remained there, because it was affirmed that they attempted to enter the city sooner than had been agreed on.—That this Spanish force, notwithstanding, ultimately retired, was pursued by a part of the French army, and had with them another conflict, in which both sides claimed to have the bet-

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* *Ex quovis ligno Mercurius non fit.*

ter of the contest.—That the French have established a royal junta in Madrid, which professes to act as a regency for the Spanish king, during his captivity.—That the French army, with no more fighting than we have mentioned, pursued their march for Seville, where the king and Cortes had established themselves; and hoped, by pushing forward a large body of cavalry in a forced march, to have taken the whole prisoners. —That the Cortes, however, became apprized of this design, in time to make their escape, and to take the king along with them.—That the king pleaded that his conscience would not let him go *as a king*, but that *as an individual* he was ready to accommodate them.—That on this they took away his *kingship*, appointed a regency, and hurried away to Cadiz.—That when they arrived at Cadiz, they restored his *kingship* to his majesty, who took it again, and is now the constitutional king of Spain.—That the people of Cadiz appear to be staunch friends of the constitution, and resolved to adhere to it to the last; and that there the Cortes are pursuing their labours.—That in regard to the Spanish military force, it appears to consist chiefly of raw and undisciplined soldiers—faithful however to the constitutional cause.—That two generals of high rank, Count Abisbal and Count Montijo, had proved recreant—lost their command—and the favour of both parties.—That a general Zaya fought well when pursued from Madrid, and that general Mina, in the north-east of Spain, with a corps of less than 300 men, has, by his manœuvres and bravery, contrived to keep in check the whole left wing of the French army.

In Portugal there has been a complete revolution in favour of royalty; so that the Cortes at Lisbon, after framing and publishing a formal protest against the measures which deprived them of power, have adjourned. The King of Portugal, after solemnly and renewedly promising to support the constitution, the very next day subverted it entirely. His son had gained over the army, and by their means concentred all power in his father and himself. The old king promises to give the people a better constitution than the one he has destroyed.

The Greeks continue to act nobly—and we hope and pray that their success may be, as we think it promises to be, complete and lasting. It appears, however, that a dreadful struggle between them and the Turks, is expected to take place, during the present summer. Both parties are exerting all their energies in preparing armaments, both by sea and land. The Greeks are masters of the whole Peloponnesus, or Morea, except three or four fortresses, which are still held by the Turks, but in a state of siege.

In South America and Mexico, nothing of importance has transpired in the course of the last month. It seems to us that not a single state, in all that vast region can be considered as fixed or settled, in its political institutions. On the whole, notwithstanding, we think that the patriotick cause (not however without some serious reverses) is gaining ground. It is long since we had a doubt that it will ultimately triumph; but the day of triumph is, we fear, more distant than our wishes would place it.

Admiral Porter, in the West Indies, has recently been very successful against the pirates, who have so long infested those seas. His force, and that of the British employed in the same service, seem likely soon to exterminate the sanguinary banditti, that have so long committed depredations on the commerce of all nations, and perpetrated innumerable enormities on the defenceless crews of merchantmen.

After looking over the rest of the world, we turn our thoughts homeward, with something of the same pleasure that a weary and dissatisfied traveller, who has been in foreign countries, returns to the peaceful and prosperous shores of his native land. What reason have the people of the United States to be thankful to the God of providence, for the innumerable mercies, by which their allotment among the nations of the earth is distinguished! We have peace abroad, tranquillity at home, civil liberty without discord, or oppressive taxes, and a rich abundance of all the fruits of the earth. Would to God! that our gratitude to him, were in some proportion to the benefits we receive at his hands. Let us endeavour to keep in mind, that it is from his hand that we receive them, and to improve them, with humility and thankfulness, to his glory and praise.